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THE LIBERATOR.

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REFUGE OF OPPRESSION.

The Oasis, by Mrs. CHILD. Boston, 1834. Allen & Ticknor. 16mo. pp. 276.

We have always supposed the word Oasis to mean a pleasant spot of verdure, amid the sterility of the desert; whereon the eye might rest in the hour of impending danger, with the confident hope that a place of succor was near at hand; but this is surely not the meaning of the word in the perverted sense of the title of this volume. The angry passions and strifes which had marked the outpourings of indignation against the wicked doctrines of abolition, have hardly subsided, ere they are again to be aroused into life,—the placid surface of society is again to be ruffled, and this book is seen amidst the universal prospect of returning peace, a dark, dreary object, deforming the beauty of the landscape.

The authoress commences with an annunciation of the purity of her motives, and having in vindication brought to her aid some great names, whom she has pressed into her service by garbled extracts, she comes to the declaration of her doctrines. They prove her a pure disciple of the abolition school. Immediate Emancipation she shouts for with the same vociferation as Garrison and Prudence Crandall. Like the Radicals of England, who, despising the steady and safe course of Whig Reform, would at once fell to the ground the noble constitution of their country, and then select from the confused mass the broken fragments, which they would piece together to erect a better; so she, condemning the beneficial and benevolent projects of the Colonizationists, would fain persuade you that the only method to remove the curse of slavery from the country is by an immediate eradication of it, without reference to the consequences. But has she the foresight to see the long train of evils which would inevitably follow such a procedure. Is the nation to involve itself in an incalculable debt to buy the slave of the planter, and thereby load with taxes the industrious poor to pamper the whims of Abolitionists? Is it to be expected that the planters are to surrender their property without compensation, to reduce themselves and families gratuitously to the poverty of the day laborer? Or are the Abolitionists so philanthropic as to purchase the redemption of the Negroes from their own purses? We trow not. We fear the case is with them as in society, in which the loudest declaimers against bad morals are generally found to raise the outcry to conceal some of their own sinister designs. The advocates of these doctrines appear to acknowledge no allegiance to the golden rule, 'Do unto others as ye would that others should do unto you.' Mrs Child disclaims any desire to see her doctrines forcibly carried into effect. But such is their inevitable tendency. The execution of these odious principles must bring calamity to their authors on the part of the southern proprietors, and thus every avenue to conciliation will be closed. Reform must commence with those who are sensible of the evil; interference on the part of the non-slaveholding citizens is a gratuitous interference, totally uncalled for by the circumstances of the case, and obnoxious to the civil rights of society. The recent emancipation of the West Indian slaves has been quoted as an example worthy of imitation, but there is no analogy between the two cases. The one was where the parent was exercising its right of authority over the child. Great Britain, by an act of legislature, purchased the redemption of the slaves in her colonies,—no evil consequences ensued, because the planter in the redemption money still held the value of his property—he acknowledged the right of the mother country to legislate on the subject, and his duty to obey her enactments. How different is the case with us! The nature of our government forbids the action of legislation on the question, and the prospect of remunerating the slaveholder for the loss of his property is an idea too chimerical for a moment to be entertained. Mrs. Child boasts of a convert from the colonization school to the sect of the Abolitionists, in the person of Dr. Cox, of New-York. We know not what reason she has to rejoice in the value of the acquisition, but if she means thereby to institute a comparison between the two doctrines disadvantageous to Colonization, we think she has failed to show the inferiority of the latter. The Colonizationists and Abolitionists have in view the same end, the removal of slavery from the land. The one, by a slow but sure process, designs to effect it by a complete removal of the population affected by it. The other would emancipate the slave and still let him remain in the land, conscious of his once degraded state, and debased by the thought of it, exposed to all the contumelies on his unequal condition, and debarred by the natural prejudices of his fellow men from any participation in the civil functions. Colonization would restore him to his primitive soil, replace him in his native climate, from which avaricious rapacity has wrested him, and effect his happiness by placing him among his equals and kindred. We must still continue to think, notwithstanding Mrs. Child's *logic*, that the philanthropy of Colonization bears more of the semblance of purity than Abolition. We would not discuss the merits or demerits of slavery; it is acknowledged in the south as a curse, and its extinction is heartily desired. The Colonization Society has met there with a liberal patronage, and large sums have been contributed by the population south of the Potomac to aid its benevolent designs. But neither the planter, nor any man who holds in just estimation the sacred right of property, will consent to see his rights tampered with by another: he is willing to aid with all his power the gradual removal of the evil, but he is not to be driven to active exertion in it by the outcries of the unthinking and deluded. The Abolitionists remind us of those theoretical philosophers who sit in their closets and form Utopian ideas of government, publish them to the world, and if they can collect a few followers proceed to experiment (if a subject can be found willing [illegible]) on the body politic, which generally results in the deaths of the patient. The philosopher, who combines in a harmonious union the useful maxims of experience and theory, will be found among the warmest opposers of abolition doctrines. William Lloyd Garrison we believe claims the *honor* of being the founder of this sect in America, (for the great mind of Wilberforce never sanctioned their crudities,) an individual unknown to his fellow-citizens, before he raised the banner of Abolition, and since famous only for his brawling declamations for immediate emancipation. One of his earliest disciples was Miss Prudence Crandall, principally known as a mistress of negro wenches in Canterbury, Connecticut, and for her turbulent opposition to the laws. Then follow in a long train hosts of strolling fanatical preachers, and men so desirous of notoriety, that, like the ancient enthusiast for fame who burnt the Ephesian dome, they would fire the temple of liberty itself to gain thereby a name. But whom do we find on the opposite side? Experienced statesmen, and the distinguished divines of every sect,—such as Clay, Calhoun, Webster, Marshall, and Story,—Bishop White, Channing, and others. The authority of the wise has always had some influence on the opinions of mankind, and we do not see why it should be contemned in this instance.

Mrs. Child has prepared the poison in the shape of an Annual, to be administered to the palates of children. She has insidiously endeavored to steal upon the early impressions of the mind, to tingle it with error under the treacherous form of amusement. We know not from what motive this has been done, whether from a fear that if she addressed the age of reason, its patient judgment would unravel her web of sophistry, or that she supposed the doctrines fit only for the sport of infantile minds; but it is to be hoped, that the banishment of the book by all judicious parents from the nursery will convince her of the absence of sympathy among this people with her doctrines. To those who are forming scrap-books we would say there are some picturesque representations of humanity in the volume, in its various shades and colors, which might fill up a blank. There is also a portrait of Prudence (how paradoxical the name!) Crandall, which put in an *ebony* frame might look well on the kitchen wall or in the larder. There are also various pieces of abolition poetry consigned to this volume as a sort of Botany Bay. In conclusion, we would suggest to the authoress a return to her usual species of composition, fiction, as this volume bears evident marks of the vigor of that talent. The following extract from the writings of that great philosopher and statesman, Burke, may not be an unappropriate topic for her consideration. 'Men little think how immorally they act in rashly meddling with what they do not understand. Their delusive good intention is no sort of an excuse for their presumption. They who truly mean well must be fearful of acting ill.' M.

We are indebted to a friend for the following comments on the foregoing article.

And whence think you, Mr. Editor, comes the above incarnation of *refinement* and *modesty?* You may perhaps have heard that at Cambridge, there is a monthly miscellany, remarkable for nothing in particular but egotism, conducted by the 'Undergraduates of Harvard University.' In the third number, appears the above *review*, as it is *labelled*. And think you, that a son of New-England ever penned such an article? Think you, that a native of the land of the Pilgrims could so far forget all feelings of dignity, of politeness, of chivalry, as to send forth to the world such a tissue of Billingsgate slang? No, never—our New-England mothers teach us that to make others respect us we must *respect ourselves*—they teach us that he who either directly or indirectly calls a *lady* a *liar* deserves to be driven from all decent society, and ranked only among the low, the vulgar, and the depraved. It comes from no Yankee pen—every line smacks of the *slave whip*—every sentiment, every idea proclaims it the offspring of a mind whose childhood's music was the groan of the *slave*, a soul nurtured in the atmosphere of *slavery*, and degraded by its own vicious and depraved appetites. 'The galled jade will wince,' and her pangs are manifest to the most unobserving eye.

But this unfledged aspirant for college honors is not only lost to all sense of dignity, but his remarks savor strongly of the strait waistcoat. Hear a person whose writings would disgrace the pages of a 'Billingsgate Reporter,' *advise* a lady, whose writings are admired wherever the English language is known, to 'return to her *usual* species of composition, fiction!' By the way, dare 'M.' assert that in the whole of the facts and statements in the Oasis, there is one which cannot be *proved?*—ay, and that too, from facts and documents drawn from eye witnesses or the records of slave States? He cannot make such an assertion with the least shadow of truth. Thence has he not written himself down a FOOL to say nothing worse, in publishing assertions such as are contained in the above article, and which he knew to be untrue?

But let us for a moment examine a few of the assertions of Mr. 'M.' (Perhaps I should say *master.*)

1. '*Great names, whom she has pressed into her service by garbled extracts.*' I have looked entirely through the book, and cannot find a single name, which is *pressed* into 'her service' without their being undoubted Abolitionists, where the sentiments purport to be by Abolitionists. So much for the charge of *misrepresentation.*

2. '*The great Wilberforce never sanctioned their crudities.*' Did 'M.' ever read the *original* life of Wilberforce? Was not a large part of his life a continued struggle in the cause of *abolition?* Or, since he does not believe the editor of the Oasis, will he pretend that the signature of Wilberforce on the 65th page, at the end of the '*Protest against the Colonization Society*,' is a forgery? Then whence does he derive his information that Wilberforce was not an Abolitionist in the most 'fanatical' sense of the word? From his own imagination only.

3. '*Then follow a long train of fanatical preachers and men so desirous of notoriety*,' &c. I cannot stop to enumerate *names;* but we thank Heaven, that among our '*fanatical preachers*,' we can number many of the greatest and best ministers of religion in our country—and even within the hearing of 'M's' voice (if it be any manlier than his pen,) he could have found men who are looked up to as models of learning and piety, who would have borne their witness to the holiness of our cause. I know not why the name of Channing is dragged in to help the Colonization cause, much as it needs help,—perhaps that gentleman would not even thank Mr. 'M.' for his uncalled for enrolment.

4. '*Mrs. Child has prepared the poison in the shape of an Annual, to be administered to the palates of children*'!! Now could any man or *boy* of common sense, look over the *Contents* of the Oasis, and imagine it was intended for CHILDREN? The Preface, containing the principles of the Abolitionists, for *children!* 'Voices from the South,' for *children!!* 'Judicial Decisions,' for *children!!!* Heaven deliver us from such precocious *children!* I should despair of ever beholding in 'M.' the *semblance* of a *man*, in such an age of *children.*

5. '*There are some picturesque representations of humanity in the volume*,' &c. Yes, there are some representations of *humanity*, such as devils might joy over; for instance—'African Mother on a Rock,' a 'picturesque representation of the humanity' of the slave *stealer*—'Negro Hunting,' a 'picturesque illustration of the humanity' of slave *holders*—and many other such 'picturesque illustrations of *humanity.*'

6. '*There are also various pieces of abolition poetry consigned to this volume as a sort of Botany Bay.*' It seems the writer was telling his experience, for he is evidently *transported* out of his senses. The pieces of 'abolition poetry' are by such *unknown* names as Mrs. Follen, Miss Gould, Florence, (one of the most beautiful and touching writers of our time,) J. G. Whittier, and others—what a pity, and what a deprivation to the reading world, that Mrs. Child could not have had some of the elegant effusions of 'M.'!

But, Mr. Editor, the above article can only excite a smile of pity for the ignorance of 'M.'; contempt for his conceit, and commiseration for his want of feeling of dignity and decency. Nor does it seem astonishing that *such* a writer should condemn a lady whose writings are marked by beauty of style, chasteness of expression, force of reasoning, and whose thoughts are as pure as the breath of an angel—for there is not a single sentiment in common with them;—her feelings, her thoughts and sentiments are as far from his in their beauty and loftiness of expression, as the highest heaven is from the deepest hell.

In conclusion, let me give Mr. 'M.' a word of advice. Let him retire to his study, and there by silent meditation and a careful perusal of the 'Book of Politeness,' (which he may procure of the publishers of the *Oasis*,) strive to reform his manner, reform his taste, reform his style to one of some dignity, reform his mind, and, in short, reform himself *in toto*, and then he may be fit to appear before the public without calling a lady a *liar*, or telling as many falsehoods as he writes paragraphs. Then, and not till then, shall I be glad to greet his return to the page of 'Harvardiana.' And should our refined friend need aught to encourage his plans of reformation, and sweeten the cud of bitter fancy, by looking at the public prints, he may see that the cause of the Abolitionists was never in so prosperous a state, and never has it made such progress as in the last twelve months. And amid his repentant meditations, he may be assured of the *pity* of all Abolitionists, as well as of

Your friend, HOWARD.

PREJUDICE INVINCIBLE.

'Among the twelve millions who make up our census, two millions are Africans—separated from the possessors of the soil by birth, *by the brand of indelible ignominy*, by prejudices, mutual, deep, incurable, by an *irreconcileable diversity of interests*. They are *aliens and outcasts*.'—*Rev. Leonard Bacon.*

BRITISH WOMEN—COMPENSATION—GRADUALISM.

We continue to make some brief quotations from Mr. GEORGE THOMPSON'S anti-slavery lectures in England.

'Mr. Borthwick talked of the planters' wives, and of the planters' daughters, and he panegyrized the ladies of England, and talked of their virtue and beauty, but his compliments fell silent to the ground. He was doing that which never will succeed—he never will flatter the women of England into an approbation of slavery. (Tremendous cheering, mingled with shouts of 'bravo.') 'There were ladies in the West Indies,' he said, 'as fair as you, who have hopes, and fears, and sympathies in common with your own.' And is there not, I would ask, a negro heart, a negro's home, and a negro's wife? Has not the negro hopes, and fears, and sympathies? Women of England! I will never celebrate your beauty, your sympathy, your virtuous endearments, until you grant to me, that a negro's wife is as fair in the eyes of her husband as you are in yours. (Loud applause.) A planter said to a boy, the son of a slave, 'Is your mother beautiful?' Mark his reply. 'Can a mother be anything but beautiful in the eyes of a son?' (Loud cheers, and a cry of 'one cheer more.')

* * * * *

In our friend's reply he distinctly stated, that it was not the wish of the planters to maintain slavery an hour beyond the time when the slaves were fit for freedom. If they were to consult economy, he said they would do it instantly. They acknowledge that slave labor is unprofitable. And now I will pin down my honorable opponent on this point. On the score of economy, they would manumit their slaves, because two thirds of them are children or aged, and therefore unable to work: WHAT THEN BECOMES OF THEIR CLAIM TO COMPENSATION? (Loud cheers). But why do they not liberate the population? Hear, it my friends, and believe it if you can, they retain them from motives of the *purest humanity*. Compassion for the infant—sympathy and tenderness towards the aged and infirm, are the reasons why they defend the system. Hear it, ye British matrons!—Ye know not the duties of the nursery.—Ye could not, or ye would not, train up your piccaninnies in the way they should go.—They would starve if they were free.—The negro mother would 'forget her sucking child,' she would 'not have compassion upon the son of her womb,' and therefore the West India Committee feels constrained, from principles of heavenly charity, to care for these infant outcasts. (Tremendous applause.) Hear it, ye modern philanthropists! Yours is a misguided benevolence. Ye know not what ye do. Slavery is based upon humanity. The old would want wine. Wine did I say? Mr. Borthwick told you they had wine. But I suppose this wine is to be found in the spacious habitation the same gentleman described. (A loud laugh.) A dwelling consisting of four parlors and a saloon (renewed laughter); and when instead of the destitute cabin of the slave, you find this delightful and commodious retreat, then, and not till then, will you find the negro regaling himself with wine, supplied him by his most amiable master. (Great cheering.)

* * * * *

'Now when it shall be required of you on the other side to wait, ask those who make the request, if they can obtain a lease of the negroes' existence? What! petition for a respite at *noon*, when the criminal is doomed to *die* at *eight?* What! wait? and let weeping mercy plead in vain? and let insulted justice demand her rights in vain? Wait? and let Ignorance, and Vice, and Cruelty, brooding o'er the colonies, do their soul-destroying work? *Wait?* Ay, WAIT! and magnanimously charge it upon our posterity to do that which *we* are either ashamed or afraid to do. But will *tortures* wait? Will the *whips* wait? Will the *money-lender* wait? Will *danger* wait? Will *Heaven* wait? (Applause.) Wait? yes, till the victims of your oppression are dead.—Wait? yes, till desolation has overspread the colonies; and then, when you would be pitiful, there shall be none to pity; when you would be merciful, none to feel your mercy; when you would be clement, none to feel your clemency. Wait? Why should we wait? Humanity says, 'Set them at liberty;' Reason says, 'Set them at liberty;' Mercy says, 'Set them at liberty;' Justice says, 'Set them at liberty.' Truth, Love, Religion, Heaven, Earth, Men, Angels, all that is good below, all that is great above, say, '*Now* is the accepted time, *Now* is the day of salvation.' Tell me not of the *danger* of emancipation. Is there not sufficient security in British laws, and the wisdom of British legislators? is there not security enough in British arms? is there not security enough in the principles of human nature, attached by kindness, grateful for benefits received, to embolden you to break the chains of the slave, and let the oppressed go free? We have never been afraid to meet a foreign foe; we were not afraid to send our armies to the continent, to lay low the giant, who, with hasty strides, was aiming at universal conquest; we are not afraid to negociate loans of millions for foreign powers; we are not afraid to make railroads, or to enter into the most stupendous projects for facilitating trade, commerce and manufactures; but we are afraid to abolish slavery! We have not security enough in the ritual of everlasting love; we have not security enough in the arm of Omnipotence; we have not security enough in the commands, the threats, and promises of Heaven, to do the work of justice and mercy! but we must truckle to a worldly policy; we must wait till avarice, expediency, and religion, have met and struck an amicable bargain; and then shall the slave go free.'

[From the New-York Evangelist.]

DR. COX AND DR. RAFFLES.

Our thanks and those of our readers are due to Dr. Cox for his interesting communication, enclosing the letter of Dr. Raffles. Will Americans be deaf to the voice of a whole hemisphere? We hope our brother will not withhold from us the letter of JOHN ANGELL JAMES, the enthusiastic friend of America. We have read it; it was written three days before the mobs, and is strikingly prophetic of them. It ought to be given to the public.

My Dear Brother Leavitt—In compliance with your request, I send you certain extracts from a very interesting letter just received from the Rev. Thomas Raffles, LL. D. of Liverpool. It gives the pleasing intelligence of the arrival of the British delegates; and also of Professor Hopkins of Williams College, Mass. who left here a little while before them, on a professional mission in behalf of that flourishing institution.

You inquire why I cease to write for the public? A negative answer at least may be given—it is not because my principles are changed, nor from any regrets that I have taken my stand for time and for eternity upon them; God is witness, in whom I am happy and staid, according to the doctrine of the forty-sixth Psalm, the fifty-eighth chapter of Isaiah, and the fourth of the First Epistle of John—especially the twentieth verse. I believe that slavery is authorized in the Bible just as much as sin is, and no more; and I cannot see how it is a deviation from the ministerial commission, for us wisely and boldly to rebuke sin, whatever shape or form it may assume. If calumny and virulence and violence, if abuse of the most envenomed and mendacious sort, if the treachery of the unprincipled and the determined malice of 'the insurrection of the workers of iniquity,' could have converted me from eternal righteousness and grace, truly I should have apostatized months ago. But such means work far different ends. God is on the throne, and 'He covered my head in the day of battle.' In Him I was signally happy, when in man I seemed signally miserable. Well I knew that from Him it was all more than right. I felt that He was my Father; and that He held the rod, although it was constituted of 'the wicked.' Alas! how much less do we ever suffer for our injured fellow-creatures, than they suffer constantly as the regular order of events! 'I mourn for millions.'

Lies in the newspapers, the taverns, and the conversations of a whole hemisphere, can neither change the nature of things, nor deceive those who know better; even if thousands of Professors of Religion should endorse them, and if here and there a minister of the gospel should profanely crown them with his sanction. Outrages and insults, paving-stones and brick-bats, audacious malice and cowardly preparations of murder, may show zeal of a certain kind, and be among the best things that a bad cause can command in its extremity; but the wise and the good, nay, even the majority of the community, will make correct inferences in the end, from premises of this class. All such demonstrations are little better than overt acts of treason against the constitution of our country; and whatever may be done occasionally, they can never become habitual with us. The actors of such scenes of riot, as have lately disgraced our city and nation, are inconsiderable, and even guiltless, compared with the authors of them. These are the secluded gentlemen who laid the plot; spirited on the performers; and then were for having them indiscriminately 'shot down in the streets,' when they perceived the great scale of their intended operations. But—I refer the rest to the judgment-seat of Christ.

It has been no small consolation to me to receive the kindest and the richest letters of sympathy, from many of the best persons in Europe, since the news of the late outrages reached them. From Geneva and Paris, from England, and Scotland, and Ireland, their communications have gratefully visited me. I have refused several of them to you for publication, perhaps improperly, from an apprehension that they would only be abused. Horns and hoofs make dreadful work with 'pearls,' especially when brutality is fired with the spirit of Pandemonium. A most excellent and very affectionate epistle from the Rev. John Angell James, I have retained against your particular wishes, for reasons similar or identical. That great and good man, notoriously a lover of our country, and 'a great American,' can scarce speak on the subject of our embosomed slavery, without the peculiar eloquence for which he is distinguished, blazing and bursting from his kindled thought. All the good men in Europe, all the literature of our language, all the scope of our religion, all the sound interests of our country, and all the piety in earth and heaven, are with God in opposition to this deep and deadly sin: and what is it but the meanest moral cowardice, that can prevent an American Christian from saying so? Is it only in England or the British empire, on which the sun never sets and a slave no more breathes, that men dare to think, to speak, and to canvass questions of practical interest, with freedom and with safety? Is the glory gone of my country? Is our freedom a vapor, a spectre of delusion? May not even 'error of opinion be tolerated, where reason is left free to combat it?' Is not one responsible enough for his sentiments, without being hunted for them with savage violence? Besides, is it possible to put the question down? It is not. There is vitality and inspiration in it. Its native strength is invincible, and it will slumber no more. It murmurs in the air; it floats on the ocean; it affects every newspaper; it invades all [illegible]; it stares in our faces; it [illegible] at our prayers; it blazes in our [illegible]; it speaks in our pulpits; it escorts us to judgment; it appeals to eternity; it invokes the promise and the prowess of God. A Birney has shaken the continent by putting down his foot; and his fame will be envied before his arguments are answered or their force forgotten. 'No effort is in vain,' was a maxim of the great Milton; who applied it to the cause of goodness, and to that alone. Let us be prudent indeed; but neither worldly men, nor temporizing professors, shall define for us what prudence is. I like the definition of Dr. Griffin—'PRUDENCE IS THAT COURSE OF ACTION WHICH INSURES THE DIVINE PROTECTION.' Admirable! Let us be prudent; especially since there is ONE who can extend and will not withhold 'an adequate protection.' God save us from deserting his cause and the shadow of his shield! God defend us from false friendship and cowering hypocrisy—from 'perils among false brethren!' For one, while I am willing, as best I may, to 'do good unto all men as I have opportunity,' it is my prayer to God that I may be preserved from a friendship insidious and obtrusive, specious and perilous. I want none of it, none at all!

Lean not on earth! 't will pierce thee to the heart;
A bruised reed at best, but oft a spear:
On its sharp point peace bleeds and hope expires.

It is obvious to say, that in commencing this, it was never my intention to be so protracted; but rather to introduce some passages from the letter of Dr. Raffles, with the remark that his fame on this side the ocean is well sustained by an acquaintance with him on the other; that he is equally excellent as a private Christian and as a preacher; that for chaste and pure eloquence, as well as sound evangelical doctrine, he has few or no superiors; and that his sentiments on the subject of slavery are but a specimen of those cherished by the great and the good of the whole empire. Let no man say, They do not understand it. None but an ignorant person could say this sincerely. Would to God that all our clergy comprehended it half as well. But the light is rising on our meridian, and the heavens are darting it splendidly on the earth. New suns are about to rise, and soon they will appear by hundreds in our firmament: for God hath said, 'LET THERE BE LIGHT.'

May you, my dear brother, be cheered and comforted, 'steadfast, immovable, always abounding in the work of the Lord: forasmuch as you know that our labor is not in vain in the Lord!'

SAMUEL H. COX.

Monday evening, Nov. 17, 1834.

New Brighton,* *near Liverpool*,
Oct. 14, 1834.

My Dear Sir—I embrace the earliest opportunity afforded me of acknowledging your kind and interesting letter, which was put into my hands on Saturday evening last, by Professor Hopkins.

I both congratulate and sympathize with you in the sufferings you have been called to endure in the glorious cause of *Emancipation;* a cause that is rapidly advancing and must prevail, so long as there is a God that judgeth in the earth; who is no respecter of persons; 'who has made of *one blood* all nations,' whatever may be the difference of color in their skin, 'to dwell upon the face of *all the earth;*' and who has paid the same amazing price for the redemption of the soul whether of a *black* man or a *white*. Be assured, my dear sir, that this cause cannot slumber. There is a spirit awake and active in the present day that will not suffer it to rest; and because I believe the day is not far distant when the gospel shall be triumphant throughout the earth, therefore I believe the time is rapidly approaching, when slavery—one of the bitterest, deadliest fruits of the original curse—shall be rooted out, utterly and forever, from a once accursed and groaning, but then regenerated and rejoicing world!

What otherwise is to be done with our black brethren in the *Millenium?* Is there to be a *Liberia* and a *Colonization Society then?* Are we then, in that blessed state of things, when man shall no longer vex, or hurt, his fellow man, to place oceans and continents between us and our poor black brethren, because, forsooth, we cannot endure the color of their skin, or because we have 'a natural and unconquerable antipathy against them?' I have for my part no notion of such a millenium as this: and can as soon bring myself to believe that there will be something analogous to Liberia and the Colonization Society in Heaven! Be comforted, my dear sir. Men may suffer and even die in its defence; but the cause you have happily espoused cannot die. It has within it the principle of immortality. It is *truth, benevolence, Christianity, justice;* and it must live, and live forever.

What are *my* sentiments on this great question, you may ascertain from the enclosed 'Declaration,'† which we [the ministers of Liverpool] caused to be printed, and posted up upon the walls of the town, at the time when the question was violently agitated in Liverpool. I believe that this declaration was of considerable service to the cause: and we had the satisfaction to see it adopted, either literally or substantially, in various other places throughout the kingdom.

I shall be very anxious to know with what reception Mr. Thompson meets in your country. I trust his labors, and a most efficient laborer he is, will be as useful on your side of the Atlantic, as they have been on ours.

Be of good cheer. The Lord of hosts is with you, the God of Jacob is your refuge.

THOMAS RAFFLES.

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* The doctor was at this place by the sea side, for the recovery of his health and strength, 'after a rather sharp attack of illness.' He writes on Tuesday, the 14th of October. But, as some cause prevented the departure of his letter till the subsequent Tuesday, he superscribes then the agreeable news that the British delegates, the Rev. Drs. Reed and Matheson, had arrived 'safe and well' on the previous Lord's day evening. A passage remarkably short and prosperous. They left this port on the 1st of October; spent two Lord's days only on the ocean; and on the third, or the nineteenth day of their voyage, were in England! Truly, God is good; and many prayers were answered, in this happy termination of the first mission of intercourse, that has commenced a new era in the relations of British and American churches.

† I subjoin a copy of this somewhat celebrated instrument. It is signed by EIGHTEEN very respectable Dissenting Ministers, whose denominations I have indicated by adding to their names, respectively, the initials of Scotch Presbyterian, Baptist, Methodist, and Independent. The last are those with whom we of the Presbyterian church in this country correspond—in some things. It will be seen that of these are *seven;* that there are *four* Baptists; and that there are *six* Methodists, of the Wesleyan connection. I am ashamed to say or think which country has, on this scale of things, the greater reason to 'esteem very highly in love for their works sake,' their own ministry! How many of our own honored brethren are ——— far enough behind the age, and behind their duty too, on this momentous subject, which no man in God's dominions ever disparaged or perverted with impunity! I would to God that all his genuine ministers in this country, once knew, what is here well but briefly indicated, the glorious magnanimity of British Christians, and British preachers on this transcendent theme! 'Remember them that are in bonds, as bound with them; and

them that suffer adversity, as being yourselves also in the body.'

DECLARATION.

We, the undersigned Christian Ministers, in Liverpool and vicinity, think ourselves called on by present circumstances to lay before the public our deliberate opinion on two most important subjects, namely, the Evil of British Colonial Slavery, and the Persecution of Missionaries, their Congregations, and adherents in Jamaica, as originating in that System.

We are firmly convinced that the System of Colonial Slavery is essentially sinful, because at variance with the great Principles and Spirit of Christianity; that it is incapable of any such improvement as would justify its continuance; and, therefore, that it ought to be abolished by legal means with the least possible delay.

The Persecutions in Jamaica, which are inconsistent with the Gospel of Christ, as they are opposed to the Spirit of the British Constitution—to the Design of the Toleration Acts—and to the essential Rights of our Fellow Subjects in the West Indies, we regard as a decisive proof of the incorrigible nature of the System of Colonial Slavery, and as an additional reason for seeking its utter extermination.

We, therefore, earnestly entreat the Friends of Christianity, Liberty, and Peace, to employ their influence, in every Constitutional way, to obtain a speedy removal of this sinful and injurious System, and to insist on the prompt adoption of such measures, as shall effectually secure the full and uninterrupted enjoyment of that Religious Liberty in our Colonies, which the laws of the Parent Country afford to us.

John Stewart, S. P.
Moses Fisher, P.
Jabez Bunting, M.
James Lister, B.
Samuel Saunders, B.
David McNicoll, M.
Samuel Jackson, M.
Jos. Hollingworth, M.
Thomas Raffles, I.

John Breese, I.
I. J. Carruthers, I.
John S. Stamp, M.
W. B. Stephenson, M.
James Widows, I.
George Smith, I.
John Kelly, I.
Jos. Tunstall, I.
Daniel Jones, B.

Liverpool, Nov. 12, 1832.

NEW-HAMPSHIRE ANTI-SLAVERY CONVENTION.

The last number of the New-England Spectator contains a very full report of the proceedings of this Convention, from which we borrow the following:

CONSTITUTION OF THE NEW-HAMPSHIRE ANTI-SLAVERY SOCIETY.

Preamble. The most high God hath made of one blood all the families of man to dwell on the face of all the earth, and hath endowed all alike with the same inalienable rights, in which are life, liberty, and the pursuit of happiness; yet there are now in this land, more than two millions of human beings, possessed of the same deathless spirits, and heirs to the same immortal hopes and destinies with ourselves, who are nevertheless deprived of these their sacred rights, and kept in the most cruel and abject bondage; a bondage under which human beings are bred and fattened for the market, and then bought, sold, mortgaged, leased, bartered, fettered, tasked, scourged, beaten, killed, hunted even like the veriest brutes,—nay, made often the unwilling victims of ungodly lust; while, at the same time, their minds are, by law and custom, generally shut out from all access to letters, and in various other ways all their upward tendencies are repressed and crushed, so as to make their 'moral and religious condition such that they may justly be considered the heathen of this country;'* and since we regard such oppression as one of the greatest wrongs that man can commit against his fellow; and existing as it does, and tolerated as it is, under this free and Christian government, sapping its foundation, bringing its institutions into contempt among other nations, thus retarding the march of freedom and religion, and strengthening the hands of despotism and irreligion throughout the world; and since we deem it a duty to ourselves, to our government, to the world, to the oppressed, and to God, to do all we can to end this oppression, and to secure an immediate and entire emancipation of the oppressed; and believe we can act most efficiently in the case, in the way of combined and organized action:—Therefore, we, the undersigned, do form ourselves into a society for the purpose, and adopt the following

CONSTITUTION.

Art. 1. This Society shall be called the New Hampshire Anti-Slavery Society, and shall be auxiliary to the American Anti-Slavery Society.

Art. 2. The fundamental principle of this Society is, that slaveholding is a heinous sin against God, and ought therefore to be immediately and forever abandoned.

Art. 3. The objects of this Society are to secure the immediate and entire emancipation of the enslaved from the oppression of slavery, of the free blacks from the oppression of public sentiment, and the elevation of both to the enjoyment of equal intellectual, civil and religious rights and privileges. And this Society will endeavor to effect these objects, by the use of such Christian means as are suited to correct prevailing and wicked prejudices, and to change the public sentiment of the nation in regard to the rights of the enslaved; but will never countenance a resort to violence in vindication of their rights.

Art. 4, Relates to membership.

Art. 5, 6, and 7, Relate to officers, meetings, &c.

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* See the report of the Synod of South Carolina and Georgia, published in March, 1834.

Officers of the State Society.

President. Rev. Jonathan Curtiss, Pittsfield.

Vice-Presidents. Dr. Th. Chadborne, Concord; Daniel T. Coit, Compton; Rev. Calvin Cutler, Windham; Rev. J. M. Whiton, Antrim; Nat. P. Rogers, Plymouth; and Amos Campbell, Acworth.

Executive Committee. Rev. N. Benton, Concord; Rev. J. M. Putnam, Dunbarton; Albe Cady, Concord; Rev. Geo. Storrs, Concord; Rev. D. Stowell, Goffstown; D. L. French, Rev. M. G. Thomas, Concord; Benjamin Damon, Concord.

Corresponding Secretary. John Farmer, Concord.

Recording Secretary. Rev. Edmund Worth, Concord.

Treasurer. George Kent, Concord.

Donation from Mr. Oakes.

Mr. Bacon stated, that Mr. Oakes of Ipswich had made a donation of anti-slavery publications, to the amount of 20 dollars. A vote of thanks was passed, and measures taken for a proper distribution.

Local Associations.

The convention say:—That as public opinion is the element of power in this country, every individual in the community, and especially all Christians have solemn obligations resting upon them, to 'remember them that are in bonds as bound with them,' to offer up fervent prayers in their behalf, and to do all in their power in a Christian way, by the circulation of publications, &c., to change public sentiment, and bring deliverance to the oppressed; and that the anti-slavery energies and influences of this state may be combined and organized to the best possible advantage; this Convention earnestly recommend the formation of local societies, auxiliaries to the State Society, as extensively and speedily as possible, throughout the State.

Manual Labor High School.

On this important subject, the Convention say,—In view of the general want of mental cultivation of the colored population of our country; of the disadvantages under which they too often labor in availing themselves of privileges which they ought to enjoy in common with others, and of the high and growing importance of the improvement of that oppressed portion of our community—

Resolved, That this Convention cordially approve of the recommendation of the N. E. A. S. Convention at their meeting in May last, in the city of Boston, that a Manual Labor High School be established as soon as practicable in some most eligible portion of New England, for their literary and moral improvement and elevation.

Domestic Slave Trade.

The convention voted:—That the domestic slave-trade, as now carried on in these United States, is a legitimate fruit of slaveholding, for which slaveholders, and those who uphold the system of slavery are mainly responsible; and that it is no less atrocious in the sight of God, than the foreign slave-trade, and ought to be viewed and treated as piracy.

Schools for Colored Youth.

The convention say:—We regard with approbation the plan of establishing schools that will not, either by form of law or of prejudice oftentimes stronger than law, exclude colored youth from a participation in their benefits; and the proposed academy in Canaan in this State, with reference to the principle, meets our views, and is recommended to the countenance and support of the friends of the people of color.

Mr. Thompson's Public Address.

In the evening, Mr. Thompson lectured for two hours to a full congregation, in the Baptist church. His principal theme was, the Bible view of slavery. At the close, he gave us much information of the subject of Hayti.

On whatever branch of the subject of slavery, Mr. Thompson touches, he is perfectly at home. Whenever he alludes to the United States, he always presents something new. We are convinced no man in New-England understands the subject of slavery in the United States better than Mr. Thompson. We never have known its political bearings so forcibly or so truly presented as by him. We are persuaded his voice will soon be heard, and his influence felt, by all Christians of New-England.

Withholding the Bible from Slaves.

They say:—That while this convention rejoices in any indications that our fellow-citizens at the south are awakening to an apprehension of the claims of the slaves for instruction, they do, nevertheless, most solemnly protest against the practice of keeping them ignorant of the use of letters, and deem all plans lamentably and wickedly deficient, which wilfully withhold the oracles of God:—such plans being contrary alike to protestantism and genuine Christianity.

Monthly Concert of Prayer for Slaves.

The convention earnestly recommend to all the friends of liberty and religion, either to observe the last Monday evening in each month as a monthly concert of prayer for the abolition of slavery in this land, and throughout the world, or to appropriate a portion of the first Monday evening for this purpose, in connection with the established concert.

Addresses and Petitions to Congress.

This convention respectfully and earnestly recommend to all ministers of the gospel in this State, of every denomination, who are in favor of the immediate abolition of slavery in the District of Columbia and the territories, under the jurisdiction of congress, to deliver an address upon the subject to their respective congregations immediately, in order that petitions to Congress for this object may be sent in at the next session; and also, if thought proper, to take up a collection in aid of the Anti-Slavery cause, to be transmitted to the Treasurer of the State Society.

EXTRACTS

From an 'Address of the New-York Young Men's Anti-Slavery Society, to their Fellow-Citizens.'

Slavery interferes with and annuls the rights of citizens as guarantied by the Constitution. In the second section of the Constitution (article 4,) it is said, 'The citizens of each state shall be entitled to all the privileges and immunities of citizens of the several states.' But in the face of this express article, laws exist in almost every slave-state by which free colored citizens of the northern states may be, and actually are, taken up and imprisoned as runaways, and if not claimed, are sold for jail fees into perpetual slavery. This horrid outrage is habitually practised in the United States prison in the District of Columbia, and throughout the whole south. Where, we ask, is the majesty of a state, whose feeblest citizen finds no protection from violence and outrage? Where the Christianity of a country, whose churches are dead to the cries of the poor and the needy?

What renders this more insulting to the northern states, is the fact, that while this article of the Constitution is trampled under foot, together with the sacred right of citizenship, our southern brethren pay particular respect to the claims of a *British pass*, which is sure to regain the liberty of any colored man thus arrested, '*to be sold for jail fees and other expenses, as the law directs.*' But our own citizens have not equal advantages with foreigners; fortified as their rights are by express enactment of the Constitution. If the rights of Americans cannot be preserved against such violations, the Constitution is already in ruins. It is too late to sound the notes of warning, it were better to toll the knell of her dissolution. For what security is there that the rights of any other class of citizens may not be likewise invaded with impunity? While the slaveholder so contemptuously tramples on the Constitution in this respect, it is monstrous to witness his tenacity in enforcing the claims which the Constitution authorizes him to urge in the recovering of fugitives. Let our own prisons in this city, whose cells, 7 feet by 3 1-2, and without ventilation, have been filled with these unfortunate beings through the past season of pestilence, bear witness! Sure we are that the judgment of the Almighty must overtake this nation, if it do not repent of these outrages.

The provisions of the Constitution fully and fairly carried out, would cripple and destroy slavery, notwithstanding the repugnant clause relative to fugitives, and induce the states to banish every trace of it from their statute books and from the land. Let this subject be examined, and let the responsibility of every citizen be felt, the prayer of every Christian offered, and the effort of every lover of his country be put forth, to do what can be done, for liberty and for our beloved land.

On this subject, viz: the political question involved in slavery, we would recommend and entreat our fellow-citizens to petition Congress, for the abolition of slavery in the District and Territories, and the prohibition of all trade, in the bodies and souls of men, between the several states. Farther than this we wish no interference of Congress, but within these limits, the Constitution authorizes, and we desire, its action.

The moral effect of merely abolishing slavery in the District of Columbia, placing as it would the national frown upon this criminal system, would undoubtedly be such as to promote the progress of liberty throughout the Union, and prove an essential means of removing this stigma from the character—this curse on the prosperity—this upas on the morals of our nation.

* * * * *

What danger will there be, in admitting the testimony of a man, without regard to complexion? will he feel insulted or injured?

Will the protection of female virtue by the majesty of the law, stimulate to phrenzy the brain of the black man?

Will it endanger the happiness and peace of society to permit the liberty of conscience, of speech, and of the press, to native Americans, whatever be the hue of their complexion?

Will the preaching of the gospel of peace send discord into the heathen breast of ignorance?

Will it endanger the Republic, if we hold no more auctions for human cattle? if our white citizens should cease to sell their own flesh and blood into slavery?

Would the curse of God come on our land, if marriage, which is 'honorable in all,' should be sanctioned and protected among the colored race?

If the tender and dear relations of life should be protected by law from ruthless sundering?

If the trade in 'slaves and the souls of men' should cease 'among the several states' by the wise and just legislation of Congress, according to the express words of the Constitution, as well as the spirit of the gospel of peace and good will to men?

If torture and scourging, men-hunting and legalized murder should no more exist unpunished and even sanctioned?

If the land and its inhabitants should rid themselves, by repentance, of God's curse on them who 'take their neighbor's service without wages; that give him not for his work?'

If pollution and violence should no longer be tolerated; but men should begin to give evidence of loving their neighbors as themselves, and of some sincerity in the profession of the American principle, that 'all men are created equal?'

If all this should happen, and no danger follow to our homes, our country or our persons, then Immediate Emancipation is safe; because these alterations in the present state of slavery, define its nature and constitute its essence.

There would be no general change in the state of society; the same laborers would remain on the same plantations, subject to the same masters; and any slight changes would occur as amongst servants in free countries, by mutual consent of master and servant.

To the young men of our country we look with intense interest. On them will soon fall the responsibility and the glory of this great work. If they imbibe the short-sighted and selfish principles of a dark age, not only will the progress of this great work be retarded, but the glory of America will set in the night of nations. Her epitaph will quickly be written:

She was free,—
but denying to her own citizens
the justice she claimed of others,
the God of Retribution
has
overwhelmed her
with
his vengeance.

But 'we hope better things, though we thus speak.' We pray God to deliver our guilty land! May we learn to leave off oppression, to break the bonds of wickedness, and to let the oppressed go free; then will liberty, peace, equality, and the blessing of the Divine favor, rest upon our country forever.

EVENTS OF THE YEAR.

Subjoined is the concluding paragraph of a letter from the Rev. Henry Coleman to the editor of the Boston Courier:

"What a remarkable history does the last year present! It seems as if all the moral elements of society were disturbed from their foundations: and rushing into angry collision and scattering dismay every where, they portend a heavier storm. When mob-law is appealed to in the first instance and not in the last resort; when defenceless women and children, on account of their religious professions, are driven out of their beds at midnight, and their houses burnt down about them in the midst of a populous and enlightened community; when municipal authorities conspire to refuse burial in their own dormitories to those who while living were of a different religious sect from themselves, but who have passed into that state, where no miserable name can be recognized; when benevolent individuals engaged in the humble instruction of the blacks, and seeking to make some mite of atonement for the wrongs of this injured portion of God's family by bestowing on them the blessings of Christian education, are to have even in New England, their windows dashed in, their teachers dragged like culprits before courts of justice, and their affrighted pupils put to flight like savages; when even honest, enlightened, and benevolent men can scarcely bring the subject of the traffic in human flesh into discussion, even in free states, without danger of seeing the streets illuminated with the lurid flames of their property, we have indeed reason to ask, what is this thing that men call liberty?"

Charles Bolio, son of Weah Bolio, of Grahway, one of the African Princes sent to this country to be educated under the care of the Maryland State Colonization Society, died suddenly on Tuesday morning, from an effusion upon the lungs.

His funeral took place on Wednesday afternoon, at 3 o'clock, from the residence of the Reverend Wm. McKenney, the Society's Agent. A number of colored people of the city attended.

Great complaints are made at Surinam by the planters, of the effect of the English Abolition Law. The slaves, it seems, steal whatever boats they can find, and cross over to the English side, where they are protected by the authorities and made free.

COMMUNICATIONS.

Woburn, November 25, 1834.

Mr. Editor — It will afford great satisfaction to you, and to all the friends of anti-slavery and humanity, to learn that the cause of immediate abolition, which is the cause of *truth*, the cause of *benevolence*, and the cause of *God*, has taken deep and firm root in the flourishing town of Woburn. The subject of slavery has, for several months past, been discussed with much freedom and ingenuity by the young men in this place in their Debating Society. The consequence has been favorable to the cause of justice and humanity. Light upon the subject has been elicited, and the fogs of error and delusion are fast vanishing under its cheering and vivifying rays. We have made an auspicious beginning; and, believing that our cause is *good*, and relying upon the guidance, direction and blessing of Him who 'has made of one blood all nations of men to dwell upon all the face of the earth,' we mean to persevere. As the most potent weapons which we have as yet been called to oppose are sneers, ridicule and sarcasm, our conviction is increasing, that a cause which is constrained to rely upon such weapons for its chief support, cannot be the cause of God and of truth. Accordingly a meeting has been called by the friends of immediate emancipation of the slaves in our country; and the following transactions are its results:

Woburn, Oct. 16, 1834.

A meeting was held in the vestry of the Congregational Church for the purpose of discussing the following question: 'Is it expedient, at the present time, to form an Anti-Slavery Society in this town?'

The meeting was called to order by Dea. B. Wyman, who was chosen Moderator. H. A. Woodman was appointed Secretary. After a thorough discussion of the above question, it was

Voted, That it is expedient to form an Anti-Slavery Society in this town.

Voted, That a Committee of six be appointed to draft a constitution; and the following gentlemen were accordingly chosen, viz. Rev. Luther Wright, Dea. Benjamin Wyman, Dea. Luther Eames, Dea. Nathan Johnson, Mr. N. Hutchinson, and Mr. Luther Holden.

Voted, That the meeting be adjourned for two weeks. Attest, H. A. WOODMAN, Sec.

October 30, 1834.

The adjourned meeting was holden, according to appointment, in the vestry of the Congregational Church. After the meeting was called to order by the Moderator, and opened with prayer by Rev. L. Wright, the Secretary read the proceedings of the last meeting.

Voted to hear the report of the Committee chosen to draft a constitution for the Society.

The report being read, the constitution and its preamble were freely discussed, and finally adopted, with the addition of one sentence to the second article.

PREAMBLE.

Whereas God has been pleased to make of one blood all nations of men to dwell upon the face of the earth; to create them *free* and *equal*, and to endow them with certain inalienable rights, among which are life, liberty, and the pursuit of happiness; and whereas more than two millions of the inhabitants of these United States are held in abject bondage and oppression, contrary to the sound principles of the Declaration of our Independence, the law of God, and the immutable rules of justice; and whereas an unhallowed prejudice against *color* is cherished in our country, in opposition to the precepts of our holy religion, which enjoins the doing unto others as we would that they should do to us, and greatly prejudicial to the inherent rights and interests of the people of color in our land; we, the undersigned, impressed with these considerations, hereby agree to form ourselves into a Society, to be governed by the following

CONSTITUTION.

Article 1. This Society shall be called the Woburn Anti-Slavery Society.

Art. 2. The object of this Society shall be to collect and disseminate correct information of the character of *slavery*, of the actual condition of the *slaves*, and of the *free* people of color in our country; to endeavor, by all means sanctioned by law, humanity, and religion, to effect, in a legal and pacific manner, the total and immediate extinction of slavery in the United States and its Territories, and to improve and elevate, in a civil, moral and religious view, the character and condition of our free colored population. It is no part of our plan to countenance the oppressed in vindicating their rights by resorting to physical force; nor is it any part of our object to oppose any Society, the tendency of which is to benefit the colored population of our country. Our object is to *prevent*, in the most promising way, (by the immediate abolition of slavery,) those scenes of insurrection and slaughter which have been witnessed in St. Domingo, and which we fear may be witnessed in our own beloved country. Here we disclaim all desire of amalgamation, or intermarriages among the white and colored population. On the contrary, our object is to diminish, and, as far as possible, prevent, that illicit and wicked amalgamation which always prevails where slavery exists, and which is a disgrace to our country.

Art. 3. Any persons may become members of this Society, who consent to, and affix, or cause to be affixed, their names to the constitution.

Art. 4. The officers of this Society shall consist of a President, two Vice Presidents, a Secretary, Treasurer, and a Board of Directors, composed of the foregoing officers and two other members of the Society. They shall be chosen annually by the *male* members. The first five named officers shall perform the duties which similar officers usually perform in other Societies.

Art. 5. The Board of Directors (any four of whom shall constitute a quorum to do business) shall appoint the time and place of holding the annual meeting, which shall be in the month of January in each year, shall appoint such other meetings as they may deem expedient, shall be entrusted with the disposition of the funds which may be raised by voluntary subscription, contribution, or donation, and have the management of the concerns of the Society. They shall also have power to fill any vacancy which may occur in their Board until the next annual meeting, and it shall be their duty to consider and accept the means best calculated to promote the objects of the Society.

Art. 6. This constitution may be altered at any annual meeting by a vote of a majority of the members present.

The above Constitution having been adopted, it was voted to adjourn the meeting to Thursday next, at 6 o'clock, P. M. for the choice of officers.

Attest, H. A. WOODMAN, Secretary.

November 6, 1834.

According to adjournment, a meeting was held on the floor of the Congregational Church. The meeting was called to order by the Moderator. The proceedings of the last meeting were read. The Preamble and Constitution were read. After which, several names were added to the list of members.

Voted to choose a Committee of three to nominate a Board of officers for the Society. Dea. N. Johnson, Cyrus Bancroft and Luther Elliot were chosen on said Committee.

The officers chosen were as follow, viz.

Rev. LUTHER WRIGHT, President.
Dea. BENJAMIN WYMAN, 1st Vice President.
Mr. CYRUS BANCROFT, 2d Vice President.
Mr. HENRY A. WOODMAN, Secretary.
Mr. LUTHER HOLDEN, Treasurer.
Mr. Stephen Richardson, Jr. } Directors.
Dea. Luther Eames, }

Voted, That the proceedings of this and of the two former meetings be published in some paper or papers friendly to the objects of our Society.

After a collection to promote the objects of the Society, the meeting was dissolved.

Attest, H. A. WOODMAN, Secretary.

N. B. The Woburn Anti-Slavery Society now numbers about sixty members, and is rapidly increasing.

Spruce Vale, (Ohio,) 11th mo. 16th, 1834.

Friend Garrison — Thou wilt doubtless be gratified to learn that our cause is gaining ground in this section. A County Anti-Slavery Society was formed at a meeting called by public notice and held in the Court House, New-Lisbon, on the 25th ultimo, which adopted the following preamble and constitution, viz.

PREAMBLE.

Forcibly impressed with the truth and importance of the most prominent phraseology in the Declaration of American Independence, namely, that 'all men are created equal; that they have inalienable rights, such as life, liberty, and the pursuit of happiness;' — unable to conceive why, if thus born, they should not thus live, our feelings are wounded with the fact, that under a government professedly founded on this principle of universal, indefeasible right, a sixth part of the entire population should be the subjects of a cruel, hopeless and interminable bondage. As citizens of the United States, we cannot avoid feelings of mortification and shame, that this can be said of our boasted country, in foreign lands; as members of the human family, we cannot control our sympathy for the injured sufferers; and as republicans, we deem it our duty to express our disapprobation of the oppressor, and of that supine neutrality which prevails, serving him the same purpose as active co-operation. Under such impressions, with such views and sentiments, we associate ourselves together, under the name of the Columbiana County Anti-Slavery Society; not merely for the purpose of doing what existing laws permit for the melioration of the sufferers, but to use our joint exertions to procure enactments which shall eventually result in the enfranchisement of every thing in this country bearing the human form. That we may the more readily effect the objects we have in view, we adopt the following

CONSTITUTION.

Article 1. The objects of this Society shall be to promote a knowledge of the nature and circumstances of slavery, to trace its influence on individuals and communities, and to examine the different schemes proposed for its abolition; by inviting correspondence, encouraging lectures and discussion, both written and verbal at its meetings, and by promoting the publication and distribution of such original and selected matter, as may be considered proper.

Art. 2. The management of the Society, in its recess, and the disposition of its funds, shall be entrusted to a President, a Vice President, Secretary, Treasurer, and five Counsellors, who shall be chosen annually, a majority of whom shall constitute a Board competent to transact business; whose duty it shall be to consider and adopt the means best calculated to promote the objects in view, and report the same to the Society at each stated meeting, and call special meetings whenever they may think it necessary.

The other articles relate to the government of the officers and Society, except the 8th, which provides — 'Any person shall be eligible for membership who favors universal emancipation and equal rights, by furnishing the name to the Secretary. No initiation fee shall be required; the Society shall be supported by voluntary contribution.'

The names of those present wishing to be members having been entered, they proceeded to choose the officers required by the Constitution; when Abraham Bear, Jr. for President, Wm. B. Irish Vice President, James Hambleton Secretary, Geo. Garretson, Treasurer, and Nathan Galbreath, Cornelius Whitacre, Ellis Davis, Dr. Sylvanus Fisher, and Lewis Morgan, for Counsellors, were unanimously elected.

An appropriate address was delivered before the audience by Amos Gilbert, which, on motion, was requested for publication.

A delegation, consisting of James Hambleton, Abraham Bear, Jr. and George Garretson, were appointed to attend the Convention, expected to be held at Columbus, the second Monday in December next.

The following resolutions being offered for consideration, were unanimously adopted:

Resolved, That in the judgment of this meeting, every citizen of these United States is more or less implicated in the sin of slavery; it is, therefore, incumbent on him, to exert his influence in promoting its extinction.

Resolved, That in the opinion of this meeting, the laws of this State, 'regulating black and mulatto persons,' and those excluding them from our common schools, are derogatory to the character of our State, inconsistent with the declaration contained in our constitution, that 'all men are born free and equal, and have certain inalienable rights, among which are life, liberty and the pursuit of happiness,' and with the divine principles of the christian religion. Therefore we will use our influence to obtain their repeal.

Resolved, That we cannot, consistently, say to the slaveholding States, it is wrong for them to hold men in bondage, while we have laws, discriminating in consequence of color.

The proceedings of the meeting were published in the papers of our county. We have so far gained, that an editor; who little more than a year ago refused to publish a piece from the Liberator, showing the improbability of the colored population ever being removed to Africa, on the ground that as there was a Colonization Society formed in the county, it would divide the friends of the colored man; now is very often publishing pieces in support of anti-slavery principles. Many members of the County Colonization Society consider it as dead. I sincerely hope that Anti-Slavery may flourish from the ashes of Colonization, never to slumber or expire till the whole population of our land shall enjoy all the rights and immunities of freemen.

Thine with esteem,

JAMES HAMBLETON.

AN ADDRESS

Delivered before the Female Literary Society, on Tuesday evening, September 30th, 1834, in the Lecture Room of St. Thomas' Church, Philadelphia: By a colored youth.

Ladies and Gentlemen:

In accordance with a resolution passed at a meeting of the Philadelphia Female Literary Society, on Tuesday evening the 16th inst. to have a suitable address delivered at their anniversary; the President of said Institution having applied to me to undertake the task, I cheerfully comply with his request; trusting that you will extend to me your forgiveness for any errors that may be committed by me, this being, as you are all well aware, no doubt, the first time that I have ever embarked in any subject of this nature.

When I take a retrospective view of this institution since its formation up to the present period, (which is yet in its infancy, this being but the third anniversary,) it is with much pleasure that I publish the fact that it has increased in number and popularity; and I cannot for a moment doubt, that the anticipations of the founders have been more than realized by the progress made in literature by the members of the institution.

Literary Societies are an invaluable blessing, and a great and lasting benefit to all those persons who will give that attention to them which is requisite, and which they certainly demand. By their influence, the mind becomes expanded and improved:—there is a link of friendship and unanimity formed, which can never be burst asunder. It inspires us with a zeal for knowledge, which alone is able when required to put us on a level with those who now style themselves our superiors; who are so infatuated as to assert that we can never arrive to any degree of respect in this, the land of our nativity, but must be removed from this country, across the broad atlantic ocean, to take up our abode on the burning sands of Africa; where, we are told, we shall be elevated from the degraded situation in which we are now placed, arrive to the highest degree of happiness, grandeur, and glory, be transformed into rulers of that modern Canaan—and, in short, be placed in a situation which the most fastidious would envy.

But, I am confident that you have acquirements already sufficient, to see the devices and subterfuges of our enemies, who, being well aware that we are increasing in knowledge which is power, and which must eventually put us in possession of those blessings which Heaven intended for all its creatures, but of which we have been unjustly deprived by man, are using every exertion and straining every nerve to crush us to the earth. But, my friends, we have discovered their stratagem—we have frustrated their plans—and before many more revolutions of that resplendent orb which traverses these heavens from day to day shall be completed, we shall, there is not the least doubt, be numbered among the nations of the earth.

By the influence of Literature, the female obtains those accomplishments which are calculated to adorn the mind. She acts as a stimulus to those who have been inattentive to their own education, or have been so unfortunate as not to have had an opportunity to acquire those blessings, but are now using every means to become in possession of them.

Education and improvement should be eagerly sought after by every female; for by it, she will be able to assist and instruct her more illiterate friends, and to converse with propriety upon the manners, customs, &c. of different nations, and upon various topics. In short, it places her as it were upon a hill, where light is diffused upon all objects around her.

We discover, by application to study, according to the account given by all historians who have written on the subject, to what a degree of perfection Lady Jane Gray, of England, cultivated her talents at the age of sixteen years. Her discernment had attained to such a degree of maturity, that few could be found to equal her. The solidity of her judgment, improved by continual attention to study, rendered her the wonder of her age.

It would be impossible, my friends, for me to proceed further with this subject, without making some remarks respecting Phillis Wheatley, whose history is now extant, and no doubt has been perused by a number of you. She was brought from Africa to this country in the year 1761, being at that time between seven and eight years of age; and it is said that in sixteen months after her arrival, she without the assistance of school education, except what she was taught in the family, had attained the English language to such a degree as to be able to read the most difficult parts of the scriptures. We are informed that her own curiosity led her to writing, which she learnt in so short a time that in the year 1765, she wrote a letter to a gentleman in England. She was also acquainted with Astronomy, Ancient and Modern Geography, Ancient History, and somewhat, with Latin. The poems composed by her would do credit to any female, though she had received a classical education. Thus we see to what a state of perfection a poor slave girl (one who belonged to our despised race) cultivated her talents. This example should arouse us to renewed exertion, and prompt us to spend our moments in a useful manner, that we, like her, may gain all the information that it is possible for us to attain.

Let me, then, admonish you to continue in the course in which you have embarked, while you have the opportunity. Let no time be spent idly in habits of frivolity and dissipation, which waste and destroy the most promising talents, and fritter away some of your most precious moments of life; but take a determined stand to continue in the course you are pursuing. Make yourselves well acquainted, not with light reading, such as novels, romances, &c., but something of a more substantial nature, such as ancient, modern and natural history; mental, moral, and natural philosophy; biography, &c. &c.; and I am confident that you will reap a rich and lasting reward for your attention.

We are all well aware that some attention and time must be spent, previous to our arriving at that degree of knowledge which we are capable of acquiring; but this disadvantage is amply compensated for, by the wide range allowed to our intellects, and our capacity for mental improvement, which is continued almost through life, and must be expanded by degrees, and which expansion must be effected by education. With all these facts before us, I cannot, for one moment, hesitate to believe but that every individual under the sound of my voice justly appreciates the great and lasting advantage to be derived from literature.

To the members of the Society I would say—You have set a great, good, and most noble example—one which has been imitated in this city and elsewhere; and one which I hope and trust will spread until the females of every city, town and village in the whole country may boast of having at least one institution of the kind among them.

We find, by perusing history, to what a state of perfection Literature and the Arts and Sciences attained among the ancients. Egypt was considered by them the most renowned school for wisdom and politics, and as the source from whence most arts and sciences were derived. It bestowed its noblest labors and finest arts on the improvement of mankind. Being well aware of this, Homer, Pythagoras, Plato, and even the greatest Legislators of Greece, Lycurgus and Solon, with many others, travelled into that country to complete their studies, and draw from that fountain whatever was most rare and valuable in any kind of learning. As a proof of their great erudition, the scriptures, in speaking of Moses, observe that he was learned in all the wisdom of the Egyptians. They were possessed also of a very inventive genius, which they directed solely to useful projects. Their Mercuries, (which, as Jamblicus, a priest of Egypt, affirms, was a name given to all new books or inventions that were offered to the public in honor of Mercury, or, as he is called by the Greeks, Trismegistes, i. e. thrice great, who was a native also of Egypt,) filled the country with wonderful inventions, and left it scarcely ignorant of any thing that would have a tendency to enlighten and adorn the mind.

Egypt also stands pre-eminent, as having established the first libraries in the world. The inscription on the front of them was 'The office or treasury of remedies for the disease of the soul'—which certainly was a very appropriate title, as the soul truly was there cured of ignorance, the most dangerous of all other maladies. Alexandria, founded by Alexander the great, was celebrated as containing that stately edifice, called the Museum, where the Literati used to meet, and which was maintained at the public expense: also the Alexandrian library, which was considerably enlarged by Ptolemy Philadelphus, and is said to have contained seven hundred thousand volumes—four hundred thousand of which were unfortunately consumed by fire during the wars with Cæsar and the Alexandrians.

Egypt was also famed for its pyramids, which were considered one of the seven wonders of the world. The largest among them has been estimated to be 800 feet broad, and as many high. The summit, to view it from below, seemed a point, but was a platform composed of ten or twelve massy stones, each side of which was 16 or 18 feet long. There was another great curiosity, called the Labyrinth, which Herodotus (the historian) informs us was more surprising than the Pyramids, but which time will not permit me to define to you.

Thus we see by the means of Literature, to what a state of perfection the arts and sciences arrived. Well may we be told that 'The education forms the common mind,' of which we have here sufficient proof, by contemplating the facts above stated. For what illiterate person, I inquire, has ever dreamed of constructing works of such vast magnitude? I answer, not any. We are told that even the Romans despaired of doing so, and considered it an honor to be able to borrow monuments from the Egyptians.

I shall now proceed to take a superficial view of the introduction of literature into Greece. We are informed that letters were first carried there by Cadmus, in the year [illegible] of the world, who brought forth sixteen. Palmedes made an addition of four, and Simonides four more. Some length of time afterwards, history defines to us at what a degree of perfection literature arrived in that country. We discover that Homer, the greatest poet that ever lived, was one of her sons, who immortalized himself by his productions, viz. 'the Illiad and Odyssey.' Other poets who distinguished themselves were Hesiod, cotemporary of Homer, Hipponax, and Sappho, who was a female, (from which the sapphic verse derived its name,) and who composed also a number of poems, only two of which are now extant, but which are sufficient to prove that she excelled in the art. As a proof of her merit, she received the appellation of the tenth muse;—besides many more, too numerous to mention. Greece was also famous as being the parent of the seven wise men, who were Thales, who laid the foundation of philosophy in Greece; Solon, Chilo, Pittacus, Bias, Cleobulus, and Periander; but concerning whom, it is impossible to say any thing at this time. And, in short, literature rose to such a degree of perfection among them, that the peasantry were all well versed in it; so much so, it is said, that a poor woman, who sold herbs at Athens, discovered Theophrastus to be a stranger by a single word which he affectedly made use of in expressing himself.

My friends, that you may esteem literature in its true light, and give it that attention which it should receive, I would recommend and impress it upon you, if possible to imitate Anarcharsis, who, being invited by Croesus to come and visit him, (insinuating at the same time that he might mend his fortune,) replied that he came to Greece to enrich his mind and improve his understanding, and would be perfectly satisfied not with an addition to his wealth, but an increase of knowledge and virtue.' What a noble sentiment! It is one that should be observed by all of us, who have the opportunity not only in theory, but by practice. And who could for a moment doubt, that we should reap an abundant benefit therefrom? With such a wide field open before us for improvement, can it be possible that any will let the opportunity pass by? No, it cannot, it must not be. When almost all nations under the broad-spread canopy of heaven, are searching after that knowledge, which, when obtained, will certainly enlighten and elevate them, and put them in possession of those blessings intended for them by the Creator of all things—O, how thankful should we be, that our lot has been cast in a land where we have an opportunity to gain almost all kind of useful information which we require! But when I turn my eyes to the southern section of the country, I discover a different aspect in things altogether. There are thousands of females, who are deprived of the advantages you enjoy; who are groaning under the iron hand of tyranny and oppression, and constrained to wear the galling fetters of slavery; who are not even allowed Sunday-school instruction, nor to read (such as are able) the best of all books, the Bible, but are brought up in the most ignorant and degraded state, with very few exceptions. For the most trifling offences, they are compelled to suffer the most excruciating torments, almost, in some instances, equivalent to those of the inquisition of Spain, by those lawless invaders of human rights, who have the presumption to call themselves masters, but who have usurped a power which does not belong to them—as no man can justly hold property in man. But we have one cheering hope still left, and that is, such a state of things cannot always exist. Great Britain has become converted from her evil ways—has come over to the side of abolition, and set a noble example, by bursting asunder the chains of 800,000 souls, who have been groaning for years in servitude. And may the example speedily be imitated by America, the republican land of liberty, the asylum for the oppressed, as it is called! which asserts, in its Declaration of Independence, that all men are born free and equal, but which diametrically opposes it by practice. But we will confide in Him who alone is able, and will, in his own good time, safely deliver us out of the hand of our enemies. Already the standard of liberty has been raised, and is floating in the breeze, and thousands are flocking around it, who are determined to use every exertion for our elevation in this our native home, and which event must and will be accomplished.

It would be utterly impossible for me to finish this subject, without taking some notice of the late Miss PRUDENCE CRANDALL, who, for giving instruction, and endeavoring to enlighten the minds of some of our females, has been persecuted and even imprisoned—and who has had her house molested and set on fire, by a set of brutes in human shape. But all these things did not deter her; but, like a valiant soldier, she continued in the course she commenced, and defied the assaults of her enemies. And when the bodies of her calumniators are buried in the grave, and their names in conjunction with their diabolical deeds handed to posterity, by whom they will be despised; her name will rise triumphant above them all, and be recorded in the Temple of Fame, among other heroines, who, like her, for advocating a righteous cause, have suffered persecution. Another advocate who has fearlessly vindicated our cause, who has been denounced and slandered by unprincipled men, but who is regardless of their words and actions, is WILLIAM LLOYD GARRISON; who has diffused much light and knowledge among us by his publications—who crossed the wide Atlantic ocean in our behalf—put to flight the champion of the American Colonization Society—was one of the prime movers of the Anti-Slavery institution—besides accomplishing other deeds too numerous to mention, for which he deserves, and will no doubt yet receive, the appellation of *

* * *

In conclusion, I must tender you my sincere thanks for the strict attention you have given me this evening, while making the feeble effort I have; and it is my sincere wish and desire, that you continue in the cause in which you have embarked, till, like the Egyptians, Grecians, and those of modern days, you shall rise to the highest degree of perfection in literature, the arts and sciences.

BOSTON,

SATURDAY, NOVEMBER 29, 1834.

DEATH OF A MERITORIOUS FEMALE ABOLITIONIST.

Our heart is sad—our breast is filled with melancholy emotions, on perusing the following letter, which contains tidings the most painful. ELIZABETH M. CHANDLER is a name not familiar either to the eye or the ear even of abolitionists; and yet there is not a female in the United States who has labored so assiduously, or written so copiously, in the cause of the oppressed, or who has such claims upon the gratitude and admiration of the colored people of this country and their advocates, as this departed friend. The effusions of her pen are chiefly to be found in the pages of the *Genius of Universal Emancipation*, to which publication she has been a constant contributor for eight or ten years, and for the last five years she has conducted the Female Department in that paper. She has also contributed many articles to the columns of the *Liberator*, which have obtained a wide circulation. She was a prodigy in literature and philanthropy. Her genius was singularly original and fertile, and her taste exquisitely pure and discriminating. Her prose articles are very beautiful, but she excelled in poetry. One of her pieces is the popular and pathetic hymn, commencing—

'Think of our country's glory,
All dimmed with Afric's tears—
Her broad flag stained and gory
With th' hoarded guilt of years.'

She was a member of the Society of Friends, and ardently beloved by all those who were intimately acquainted with her. It was owing to a modesty, as rare as it is admirable, that her name was not given to the public—for she cared not for her own celebrity, but only for the triumph of mercy and justice. Now that she has gone, however, it is meet that her worth should be known and praised, and that her name should stand first upon the catalogue of female philanthropists in the cause of injured humanity in the United States. We shall ask permission of her relatives to write her biography, and to gather up the best of her productions in a small volume, so that she 'being dead, may yet speak' warningly to the oppressor, and soothingly to the slave.

The following letter, communicating the intelligence of her death, is from her afflicted brother. We trust he will excuse us for publishing it entire.

Near Adrian, Mich. Ter. 11th mo. 4th, 1834.

TO WM. LLOYD GARRISON:

Respected Friend,—Although thou art personally a stranger to me, yet I feel as if I can commune with thee as a friend, for thou wert the friend of one who was to me the dearest object of a brother's love. It has pleased the Almighty, in his infinite wisdom, to take unto himself my beloved sister ELIZABETH MARGARET CHANDLER, in the prime of her life, and when her mental powers were just fully developed. After an illness of eleven weeks, during which time she was wholly confined to her bed, and which she bore with the greatest patience, not a murmur or complaint having passed her lips through the whole period, on the morning of first day the 2d inst., she breathed her last. Her character through life has been almost perfectly virtuous and guileless, and her sympathy for suffering humanity has rarely of latter times suffered an opportunity to escape, even in the social circle, of urging the claims of the oppressed, or of awakening an interest in their behalf. Of the efforts of her pen in the same holy cause, thou art already, to some extent, aware—but they are now cut short. I would thank thee to notice her death in the Liberator:

Died, at the residence of her brother, near Adrian, Michigan Territory, on the morning of the 2d inst., of a protracted remittent fever, ELIZABETH MARGARET CHANDLER, in the 27th year of her age.

Mayst thou, my dear friend, be spared to grapple with, and assist to overcome, the savage monster with which thou art now engaged.

I am thy friend,

THOMAS CHANDLER.

AFRICAN REPOSITORY vs. JAMES G. BIRNEY.

Ever since the signal defection of Mr. Birney from the colonization ranks, we have been curious to see the treatment that he would receive in the pages of that anti-christian and pro-slavery journal, the *African Repository*. The number for November has just arrived, and is almost wholly occupied with what is styled a review of Mr. Birney's first letter to the public. This review is evidently not the production of Mr. R. R. Gurley, whose slender abilities cannot be relied upon in cases of extraordinary difficulty: but, from its pertness and sophistry, its jesuitism and arrogance, its taunting spirit and special pleading, we are very confident that it is the precious composition of a clerical gentleman who resides somewhere in the neighborhood of New-Haven, and who occupies the throne of criticism, and acts as general reviewer in the Christian Spectator, of all anti-slavery publications.

'The suspicion,' says the critic, 'excited by the suddenness of Mr. Birney's conversion, that it proceeded rather from some mystical *afflatus*, than from full reflection, is not removed by the apparent elaboration of his *manifesto*.' If suddenness of conversion may thus be sneered at, all who turn from error to truth, *instantly*, in obedience to the requirements of the gospel, may also be subjected to the same 'suspicion.' The reviewer, we apprehend, belongs to that class whose pride of heart and dread of inconsistency lead them to persevere in wrong-doing, and who conclude with Felix, to wait *till a more convenient season*, that reformation may come imperceptibly, without jarring their own hearts, or the sensibilities of their neighbors. We admit, indeed, that hasty conversions may sometimes be regarded with a jealous eye—for instance, when they are conversions from the odious to the popular side, from a struggling to a victorious party, from the few to the many. But, in the case of Mr. Birney, it is too apparent to need argument to show that nothing but a rigid investigation of principles, a deep conviction of conscience, and a strong illumination of the understanding, could have induced him to give instant emancipation to all his slaves, to abandon a popular for a contemned cause, to incur charges of fanaticism and folly, and to participate in the severe trials and continual persecutions which they are experiencing, who plead for immediate and universal emancipation. The sublimity of human disinterestedness and of moral courage can reach no higher point than that which is seen in the recent conduct of Mr. Birney—for it penetrates into heaven. Mr. B. may not be signally honored by the present generation; but he has unquestionably secured the approbation of God, and will certainly secure the acclaim of posterity.

The sage reviewer proceeds—'The legitimate use of the fact, that the formation of a Colonization Society at Huntsville was the first instance, within Mr. Birney's knowledge, of "direct action in the South, for the benefit of any portion of the colored population," would be to infer from that fact, the peculiar tendencies of the Society to waken public attention to the interests of the colored people.' This is mere quibbling—for the whole scope of Mr. Birney's letter goes to show that 'the peculiar tendencies of the Society' are, (to borrow his own words) to make 'the colored man the victim of a relentless proscription, prejudice and scorn.' When, therefore, in allusion to the Huntsville Society, he says, 'This was the first instance, &c. for the benefit of any part of the colored population, &c.' he obviously means 'for the *ostensible* benefit'—for the Colonization Society, while it has 'stolen the livery of the court of heaven to serve the devil in,' has *assumed* to be all that is amiable in benevolence, and generous in human sympathy.

Further strictures upon this 'REVIEW' must be delayed until next week.

REV. DR. COX.

The letter of this great and good man, introducing another from Rev. Dr. RAFFLES, of Liverpool, (both of which will be found in another part of our paper,) is a fine specimen of the stirring eloquence of truth rightly applied. Its words are skilfully chosen, and its thoughts are such as quicken the pulse, flush the cheek, and animate the heart. The name of COX will be great in coming times. Three events will conspire to make his memory precious, and the grandeur of his character imperishable—to wit, the bravery of soul displayed by him in abandoning a powerful party, and attaching himself to a little, feeble, despised band, at the risk of personal safety, reputation, and all preferment, for conscience' sake; secondly, the brutal treatment which he, and the place in which he statedly ministers, have received from an infuriated mob; and thirdly, the fidelity, and zeal, and courage, which he displays in his conduct at the present time. On the score of an honest, large and indestructible fame, there is, perhaps, scarcely a man in the United States, who is more to be envied than himself. However, it is the praise of God, and not of man, that he covets; and he is only anxious to obtain that highest panegyric which shall be bestowed upon all such as continue faithful unto death—'Well done, good and faithful servant; enter thou into the joy of thy Lord!'

MR. THOMPSON. The anxiety of our New England community to hear this distinguished advocate of the slave is every where increasing, and applications for his services are pouring in from all quarters. He scarcely allows himself any time to rest; but, ever ready to plead for liberty, he is journeying from place to place with great activity and diligence. He has already delivered perhaps thirty public addresses, and, with only two exceptions, has been received in a very kind, and even enthusiastic manner. At Augusta, Me., as our readers have been apprised, a few turbulent spirits endeavored to create a tumult against him; and at Concord, N. H. recently, as he was addressing the ladies of that place, preparatory to the organization of a female anti-slavery society, 'some lewd fellows of the baser sort' behaved in a characteristical manner; but these efforts were equally despicable and abortive.

After leaving the Convention at Concord, Mr. Thompson went to Plymouth, N. H. where he addressed in a powerful manner a crowded audience in the court-house, among whom were the judges and many members of the bar, it being 'court week.'

Last week at Providence, he gave three lectures, two in Rev. Mr. Waterman's, and one in Rev. Mr. Blain's meeting-house, to multitudinous assemblies, and was listened to with extraordinary interest and exquisite delight. On a vote of thanks to Mr. T. being submitted to the meeting by Rev. Mr. Waterman, on the last evening, the immense audience rose as one man in its favor.

On Thursday (thanksgiving) afternoon, he addressed the citizens of Pawtucket, R. I. in the Baptist meeting-house.

To-morrow (Sabbath) evening, and on Monday and Tuesday evenings, Mr. T. is to lecture in Lowell. On Thursday evening, he is to address the citizens of Salem at the Lyceum Hall. On Friday evening, he will deliver a discourse before the inhabitants of South Reading, at half-past six o'clock. On the succeeding Sabbath evening, he will probably lecture either in Boston or in Salem.

Letters of invitation, &c. may be directed to Mr. Thompson either at Boston or Roxbury.

☞ The following affectionate letter from Ohio, addressed to Mr. THOMPSON, is from a highly estimable gentleman, and will show how cordially his mission to this country is regarded by abolitionists at the West. In reply to it, Mr. T. requests us to say, that his engagements in New-England will prevent his being at the Convention at Zanesville, in January next; but he intends visiting Ohio as soon as practicable.

PUTNAM, Ohio, Nov. 12, 1834.

My dear fellow-laborer in the cause of the oppressed:

Permit me to welcome your arrival in this country, as the best pledge that British Christians could give, not only of their sympathy to the down-trodden captives, but also of love to their American brethren. I bless and praise that God, who commands the winds and the waves, for the protection and safe conduct of your person to this field of arduous labor. My prayer is, with that of many hearts here, that Jehovah would be your shield, your counsellor, and your joy. We have not a shade of doubt as to the issue of this Holy War in which you are engaged. Though the enemies are many, and the struggle may be severe, the conquest will, I doubt not, be speedy and triumphant. Our dear friend CHARLES STUART is now at Cincinnati, but we expect his arrival here shortly. We have been laboring to break up the fallow ground; he will sow plentifully; and you, I trust, will come here and gather in a rich and glorious harvest!

The sacred cause is here advancing. Most of the men of moral and religious influence in this town are firm and zealous abolitionists. Many ladies also are on the side of God's afflicted ones.

Oh! it is delightful to labor in so good a cause, and even to suffer persecution for so dear a Master. How do you find the "Orthodox" Friends in this country? I fear they are not only far behind their brethren in England, but also behind the Hicksites. I have been delighted to see an address of the dear English Abolitionists to Congress and the American people. I long also to see addresses from English ladies to their sisters in America, written in the same spirit of love and confidence; also from English "Friends" to their brethren here. Oh! for a Benezet or a Woolman to arouse them from the Colonization delusion.

It is a vast field for labor—we need every help—and I believe females in this country, though nearly as much engulphed in the crime of slavery and prejudice as the men, will, when converted, do their part, as much as they did in England. Without them we shall never succeed.

I will not trouble you with a long letter; but permit me to beg the favor of a line or two from you, to say whether, and about what period, we may expect to see you among us.

May the Lord bless and prosper you, and give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist; is the prayer of

Yours, in Gospel love and the cause of freedom, H. C. H.

N. B. You are doubtless aware of the Convention to be held in this state at Zanesville, on the 7th of January next. Before that time, by a letter I have just received from the Western Reserve, it is not likely that we shall have the company of our friend STUART. Could we possibly hope to see you at that time, it would indeed rejoice all our hearts.

NOVEMBER 13th.

My dear Brother:

I have opened this letter to say, that, having just received a letter from our dear friend Elizur Wright, Jr. of N. Y., he informs me that it is possible we may have your company at our Anti-Slavery State Convention. I have communicated this welcome intelligence to our worthy President, and as many of our Board as I could see; all of whom concur with me in an *earnest* and *affectionate* request that you will be with us at that eventful period.

We want all the help that our Father will be pleased to bestow. For if cruel prejudice against the colored man exists in the East, where his oath is admitted as good evidence; how much more so here, where by law he is accounted a liar; and his life not of equal value to a white man's cent!

May you come to us in the fulness of the blessing of the gospel of Christ! May you overcome every prejudice, though as lofty as the Allegany mountains, or even the Blue Ridge.

Pray write me at your earliest convenience. The Lord bless you. Farewell!

MR. THOMPSON IN PROVIDENCE.

PROVIDENCE, Nov. 24, 1834.

MR. WM. LLOYD GARRISON:

MY DEAR SIR — Our talented friend Thompson has been among us, and delivered three lectures on the great and important subject so near and dear to our hearts; the immediate emancipation of man from laws which regard him as property, and destine his posterity to everlasting thraldom.

On Wednesday evening (the 19th) the Richmond-street meeting house was well filled by a large and intelligent audience, who had assembled with the expectation of hearing Mr. Thompson. It was late before he arrived, and our Vice President, Mr. Blain, had addressed the meeting in a forcible manner, but the audience were evidently uneasy, until it was announced that Mr. Thompson had arrived. Mr. Blain then inquired, how we should receive this distinguished friend of liberty, who had done so much for the abolishing of slavery in the West Indies, and having seen the work accomplished in England, had left his home, and the ten thousand ties which bound him there, to aid us in the accomplishment of our glorious object? How, said he, did the English people receive Dr. Hewitt, who went there to assist them in the Temperance reformation? Kindly and affectionately, wherever he went. Our brother has brought unquestionable testimonials of his pure moral character, and high standing among the British people, as a man and a philanthropist. Let us, then, return the kindness of that people in their reception of Dr. Hewitt, by giving Mr. Thompson an attentive and candid hearing.

Mr. Blain then introduced Mr. Thompson to the audience, who said, that it was not a matter of choice whether he should appear before the people on this subject or not; and in an eloquent, sublime and convincing argument, showed that there was no such thing as property in man sanctioned by the scriptures, and that to obey the precepts of the new dispensation, we must treat human beings as men, be their clime, color, or conformation, what it may.

Thursday evening, at an early hour, the Pine-st. Baptist meeting-house was crowded to overflowing, by an equally intelligent and respectable audience, showing to a demonstration, the increasing interest in this matchless orator.

Friday evening, the anxiety to hear him was so great, that for an hour before the time, several hundred people had assembled, and were peaceably waiting for the doors to be opened.

Mr. Thompson maintained in his two last lectures, that *immediate and entire emancipation* is the only righteous, safe, practicable, and efficient remedy for the slavery of these United States; and that it is the solemn and indispensable duty of every American citizen, to adopt every christian means of effecting a settlement of this great question.

At all the meetings, the most perfect order prevailed—nothing approaching to a disturbance, but, on the contrary, a disposition to listen to what the eloquent advocate had to say, who, at times, held them in breathless suspense. We can but feel sanguine of the results of his efforts among us. Perfectly master of the subject, he wields his arguments with gigantic power, and forces conviction to the hearts and consciences of his hearers.

At the close of the meeting, the following resolution, offered by Rev. Thomas S. Waterman, and seconded by Rev. Mr. Phinney, was adopted without a dissenting vote, to wit:

Resolved, That the manner and spirit with which our friend GEORGE THOMPSON from England, pleads the cause of the oppressed and enslaved, are in accordance with the dictates of humanity, and the requirements of the gospel; and that we cheerfully commend him as worthy of the christian sympathy, the confidential regard, and the candid hearing of the American people.

Mr. Thompson thanked the assembly kindly for this expression of feeling, and said that he prized it for the sake of the cause. After he had concluded, the whole congregation sung with great effect, in the tune of Old Hundred, that beautiful hymn, beginning, 'From all that dwell below the skies.' The inquiry is now from every quarter, 'When will Mr. Thompson come again?' Yours affectionately,

POLITICAL ACTION.

PORTLAND, Nov. 17, 1834.

MY DEAR SIR:—To reprove a friend is one of the severest tests of friendship, both on account of the moral courage brought into requisition, and the pain which it mutually gives. Happy is he who braves all this, and does his office faithfully. But there is another test of friendship, no less severe, perhaps, but far more unfrequent, viz. that of commendation where deserved, and shielding when attacked. I dare assume them both; and having learned that you have been censured by our friends for meddling in politics as an Anti-Slavery man, I wish to say a word on this point. To suppose that he, who knows the atrocities and iniquities of Slavery, will shut his mouth, and say nothing about it, is to suppose that a man of feeling and courage and honor and humanity, will be silent at any other violation of the laws of God. Desirous as we all are of doing something to free our country from this foul blot on her national escutcheon, *what* shall we do, is the primary question, *besides* talk about it? Why, just, my dear Sir, do just as you propose. Ask the candidate for our National councils—Do you believe Slavery to be an evil—a moral curse? Will you *vote* for its abolition in the territories of the Union? Will you use your influence to *procure* its abolition? We never shall see our nation free, until this is made the test of qualification in a representative of the people. How can an Anti-Slavery man vote to send to Congress one who will acquiesce in the bondage—the bargain and sale of human beings—of men—of his own fellow-citizens—and by such acquiescence, stain his own hands and those of his constituents with the blood of his brother, which will not cease to cry to God from the ground on which it is spilled? Shall we yearly load the tables of Congress with our petitions, and yet send men there who either pass them sub silentio, or sneer with contempt when they are committed to the grave of the Committee on the District of Columbia? No, Sir; the course you propose is a good one—one which ought to be sustained, and which, as far as I can see, will be by the people. We wish to make no party or divisions, but we have rights to be exercised, and duties to be performed, far above the ordinary scrambles for power; and our friends ought every where so to understand it. I am glad to see you taking your stand, and upon the true ground. We will support you in it. Read Dr. Lushington's Speech at the General Anti-Slavery meeting, London, May, 1831. It is worth a perusal.

Your last paper has an article headed 'National Compact.' Your correspondent is wrong. The existence of slavery is *not* approved or encouraged by our Constitution; and if you don't believe it, I will give you a column of reasons on that subject.

The main object of my writing just now is to bid you God speed, and to tell you that we are ready to do battle for you at any hour.

In haste, Yours truly,

☞ Our brother of the Emancipator will oblige us by correcting two errors which occur in his paper, in printing our letter to the New-Hampshire Convention. In the 2d paragraph, 8th line, 'for *the* deliverance,' &c. read '*their* deliverance from an iron bondage.' In the 5th paragraph, last line but one, for '*intent* of preying upon others,' read '*instead* of preying,' &c. These errors hurt the sense of our letter.

☞ The anecdote, '*A Slaveholder's Heart*,' sent to us by 'K.' has appeared in the Liberator.'

☞ The address, in preceding columns, delivered before the Philadelphia Female Literary Society, was written by a colored lad of very promising talents, and is therefore worthy of high commendation.

☞ The sale of useful articles, voluntarily contributed, in aid of the anti-slavery cause, is to be held in this city on the 10th of December.

BALTIMORE, Nov. 21.

SHOCKING MURDER.

It becomes our unpleasant duty to relate the particulars of a most diabolical outrage which has been committed on the line of the Washington Rail Road, about eighteen miles from this city, involving the murder of *three* of the deputy Superintendents of construction. We have been at some pains to obtain correct details of this horrid proceeding, and make the following relation of it from sources which may be fully relied on.

It appears that on Tuesday afternoon, Mr. Gorman, one of the contractors, was assailed in his own shanty by eight or ten men, supposed to be some of those at work on the Road. Mr. John Watson, a Superintendent, was also in the shanty at the moment, on a casual visit. Both gentlemen were forcibly dragged out, beaten severely, and left in a state of insensibility. They both, however, so far recovered as to be able to give an account of the affair; but Gorman still lies, we learn, in a very critical situation, and great doubts are entertained of his recovery. Mr. Watson, upon examination, appeared to have been less dangerously wounded, and on Tuesday night there was every prospect that he would survive the injuries inflicted on him. Mrs. Gorman was also assailed, and treated in the most brutal manner.

The outrages thus perpetrated by these cruel ruffians were not sufficient, it seems, to satisfy their blood-thirsty cravings. About midnight on Wednesday, or between that hour and one o'clock yesterday morning, they surrounded the office where Mr. Watson was lying wounded, and after breaking open the door, they deliberately murdered him, in a most barbarous and shocking manner, the back of his head being cut open and the brains scattered about! Mr. William Messer, one of Mr. W's Assistants, and who was present in the office when the attack on it was made, was dragged out and shot dead! Another of the Superintendents, Mr. —— Callon, was also shot dead, his corpse having been found yesterday morning, at a short distance from the office! Several other persons were injured, but none we believe dangerously.

The miscreants, after the murders, proceeded to rob the premises, but we learn were defeated in their main purpose by the presence of mind of Mr. Smith, the clerk, who secured all the money except a small sum of specie, and effected his escape.

Various causes have been assigned for this unparalleled outrage, but we forbear at present to mention them. A robbery was committed a few days ago on Mr. Gorman, and suspicion fell upon certain individuals, who very probably are connected with this bloody transaction.

Mr. Watson, we know, sustained an excellent reputation, and had but recently undertaken a contract for the construction of a considerable line of the Road within the limits of the District.

We trust we shall be able to announce tomorrow the arrest of the villains, or some of them at least, as prompt measures were taken yesterday for that end.—*American.*

THE PIRATES: VERDICT OF THE JURY. The Jury, who have been *fifteen* days on the trial of the twelve men accused of Piracy, came into Court this morning, with their verdict. They pronounced *seven* Guilty, and *five* Not Guilty.

The names of the seven are Pedro Gibert, (Captain) Bernardo de Soto, (Mate) Francisco Ruiz, (Carpenter) Manoel Boyga, Jose Basilo de Castro, (*alias* Juan Montenegro) Angelo Garcia, and Manoel Castillo.

The names of the five found Not Guilty, are Nicola Costa, (the boy) Antonio Ferrier, (the black) Jose Velasquez, Antonio Portana, and Domingo de Guzman.

De Soto, the mate, was recommended to mercy. The prisoners who were pronounced guilty, were thrown into a violent passion on hearing the verdict, and Garcia exclaimed that it was unjust to condemn some, and free others, when they all belonged to the same vessel. The prisoners who were pronounced not guilty, were immediately set at liberty in the court room.—*Transcript.*

MR. CHILD, counsel for the prisoners, made a masterly plea in their defence.

The following is an extract of a letter from the Rev. WILLIAM INNES of Edinburgh, Scotland, to a clergyman in New-York:

'Will you present my kind Christian regards to your worthy Doctor Cox? I am always happy to hear of his welfare. We have just been celebrating with gratitude the first of August, the day when slavery ceases to exist in the British dominions. When shall we have something similar to celebrate regarding America?

'Sept. 2. I have kept this letter open for a month, not having an opportunity of sending to Liverpool. Since that time I am sorry to read in your newspapers, the attack that has been made on Dr. Cox's house, and that he himself was insulted by the mob, on account of his anti-slavery sentiments. I hope we shall hear no more of such conduct in your city. Before this reaches you, Mr. George Thompson will in all probability have reached your shores. You will find him a truly eloquent advocate for the abolition of slavery—though I am quite aware you will have many difficulties to contend with.'

☞ The editor of the Recorder says he is very anxious to obtain an interview with Mr. THOMPSON—he has 'desired and sought it for some time, but without any prospect of success'! Why, then, does he not call at the anti-slavery room in Washington-street? or upon Mr. Thompson at Mrs. Tappan's boarding-house in Roxbury? or send Mr. T. an invitation to meet him at his own dwelling? Although there is nothing peculiarly attractive in the editor of the Recorder, yet we presume Mr. Thompson would not object to an introduction to this 'humble individual.'

☞ The scurrilous article on our first page, respecting 'THE OASIS,' from 'HARVARDIANA,' is a fair specimen of the colonization spirit. 'Murder will out.'

We have received from N. P. Rogers, Esq. of Plymouth, N. H. a highly interesting account of Mr. Thompson's recent visit to that place, which shall appear next week. Our friend writes with great enthusiasm.

Our female correspondent at Waltham is informed that her letter was mislaid, but having recovered it, we shall insert her article in another number.

An Exhibition will be given by the New-York Philomathean Society, on TUESDAY EVENING, December 30, 1834. Particulars hereafter.
By order of the Committee of Arrangements.
R. F. WAKE, *Chairman*,
WILLIAM BRADY, *Secretary*.

MARRIED — On the 12th inst. in New-York, by the Rev. Peter Williams, Mr. Henry Butler of Maryland, to Mrs. Elizabeth Wright.

DIED — On the 21st inst. in New-York, Mr. Thomas Blake, in the 60th year of his age.

LITERARY.

BEAUTIFUL BALLAD.

Oh! lady, buy these budding flowers,
For I am sad, and wet, and weary;
I gathered them ere break of day,
When all was lonely, still and dreary;
And long I 've sought to sell them here,
To purchase clothes, and food, and dwelling,
For valor's wretched orphan girls.
Poor me and my young sister Ellen.

Ah! those who tread life's thornless way,
In fortune's golden sunshine basking,
May deem my wants require no aid,
Because my lips are mute, unasking;
They have no heart for woes like mine;
Each word, each look, is cold, repelling:
Yet once a crowd of flatterers fawned,
And fortune smiled on me and Ellen.

Oh! buy my flowers, fair and fresh
As mine and morning's tears could keep them!
To-morrow's sun shall see them dead,
And I shall scarcely live to weep them!
Yet this sweet bud, if nursed with care,
Soon into fulness would be swelling;
And, nurtured by some generous hand,
So might my little sister Ellen.

She 's sleeping in the hollow tree,
Her only home — its leaves her bedding;
And I 've no food to carry there,
To soothe the tears she will be shedding.
Oh! that those mourners' tears which fall,
That bell that heavily is knelling,
And that deep grave were meant for me,
And my poor little sister Ellen.

When we in silence are laid down,
In life's last fearless, blessed sleeping,
No tears will fall upon our grave,
Save those of pitying Heaven's own weeping.
Unknown we 've lived, unknown must die,
No tongue the mournful tale be telling,
Of two young broken-hearted girls —
Poor Mary and her sister Ellen.

No one has bought of me to-day,
And night is now the town o'ershading.
And I, like these poor drooping flowers,
Unnoticed and unwept am fading!
My soul is struggling to be free —
It loathes its wretched earthly dwelling!
My limbs refuse to bear their load —
Oh God! protect lone orphan Ellen.

PITY THE POOR SEAMAN.

O, think on the seaman tossed on the billow,
Afar from the home of his childhood and youth: —
No mother to watch o'er his sleep-broken pillow,
No father to counsel, no sister to soothe.

Alone, 'mid the wastes of the desolate ocean,
His prison-house floats at the sport of the wind;
Leaving all that his bosom regards with devotion,
Society, kindred, and country behind.

Ah! little know ye, who are peacefully sleeping
On home's downy pillow, unwakened and warm,
The woes of the seaman his dreary watch keeping,
Amid all the horrors of midnight and storm.

O say! shall the one thus to banishment driven,
From all that entwines round the bosom below,
Be sternly shut out from communion with heaven,
And end his sad life in a mansion below?

Pour, pour on his pathway of tempest and gloom,
The radiant light of the gospel of peace;
And Bethlehem's star shall his passage illume,
To the haven where darkness and tempests shall
cease.

THE PENITENT.

AIR — '*The Troubadour.*'

Softly the Penitent
Offers his prayer;
Now doth his yielding soul
Heavenward repair.
Saying, 'From all my heart,
Sin I dethrone;
Saviour-Lord! Saviour-Lord!
Be thou mine own!'

Hark! 't is the Saviour-Lord
Calls from above;
Gently he speaketh words
Flowing with love, —
Saying, 'For thee have I
Died to atone;
Penitent! Penitent!
Thou art *my* own.'

Henceforth, the Penitent
Liveth to God,
Walks he with gladsome feet
Where Jesus trod, —
Saying, 'From all my heart,
Sin I dethrone;
Saviour-Lord! Saviour-Lord!
Thou *art* mine own!'

GOOD NIGHT.

BY MRS. HEMANS.

Day is past!
Stars have set their watch at last,
Founts that through the deep woods flow
Make sweet sounds, unheard till now,
Flowers have shut with fading light —
Good night!

Go to rest!
Sleep sit dove-like on thy breast!
If within that secret cell
One dark form of memory dwell,
Be it mantled from thy sight —
Good night!

Joy be thine!
Kind looks o'er thy slumbers shine!
Go, and in the spirit land
Meet thy home's long parted band,
Be their eyes all love and light —
Good night!

Peace to all!
Dreams of heaven on mourners fall!
Exile! o'er thy couch may gleams
Pass from thine own mountain streams;
Bard! away to worlds more bright —
Good night!

THE WORM.

Turn, turn thy hasty foot aside,
Nor crush that helpless worm;
The frame thy wayward looks deride,
Required a God to form.
The common Lord of all that move,
From whom thy being flowed,
A portion of his boundless love
On that poor worm bestowed.
The sun, the moon, the stars, he made
To all his creatures free;
And spread o'er earth the grassy blade
For worms, as well as thee.
Let them enjoy their little day,
Their lowly bliss receive;
Oh! do not lightly take away
The life thou canst not give.

THOUGHTS.

Hast thou seen, with flash incessant,
Bubbles gliding under ice,
Bodied forth, and evanescent,
No one knows by what device?

Such are thoughts—a wind-swept meadow,
Mimicking a troubled sea;
Such is life—and death a shadow
From the rock eternity!

WORDSWORTH.

MISCELLANEOUS.

THE PARLIAMENT HOUSE.

The English papers are half filled with details connected with the conflagration of the Parliament House. Some of the editors lament the loss, and consider it a calamity—others speak of it with exultation. The following is from the Liverpool Standard:—

The throne is burnt; the proceedings of the reformed parliament, all their worthless records, all their bills and motions, and notices of motions, are hurled into oblivion; the woolsack is destroyed, and the House of Lords, as well as the House of Commons, is now a heap of smouldering ashes! In one night, all that was venerable in the Armada tapestry, all that glittered in the canopy which covered kings, all that was ancient or dear to memory in the chapel of St. Stephen, and all that was repulsive in the benches and boards recently trampled upon and degraded by the tools of the Irish priests, by the Faithfuls, Buckinghams, Bulwers, Roebucks, Humes, Wilkes, Bishes, Whittle Harveys, Morrisons, and such persons, all, all, the good and the bad, the time-honored and the mob-polluted, has been consigned to the flames, and the walls and rafters which sheltered the 'collective *wisdom*' of the nation will shelter them no more! The place has disappeared like the gourd of the prophet, and we have only to regret that the reminiscences of the deeds of those who have brought so much humiliation upon their country have not perished with them. The hand-writing is on the wall, and though we have lost the temple, those who dishonored it and made it a reproach to the intelligence of the age, still remain!

We can hardly imagine that there is a single individual in the country who is sorry at what is called the 'calamity.' The conductors of the London press generally, who have lately, and particularly since the passing of the abominable poor law bill, been increasing in their distrust and dislike of the House of Commons, seem to amuse themselves like Nero who fiddled when Rome was burning. They are quite facetious over the ruins of the two houses. The Times rakes together all the jests perpetrated on the occasion. The poor Chronicle, that never aspires to wit, and cannot appreciate it in others, treats the affair with unusual coolness. The Globe is in its ordinary way flippant over the fire, like a penny-a-line at Bow-street on a Monday morning. The True Sun rejoices as Boatswain Smith would at the burning of a gin-palace, or a house of doubtful reputation. The Morning Post is as merry as a sailor who has escaped shipwreck; and our excellent cousin of the Standard is laughing in his sleeve, as Caleb Balderstone did at the comical and politic conflagration of Wolfscrag. The Herald alone is sentimental like an old apple woman overturned in the streets by an omnibus. But last of all, the Morning News is not quite inconsolable, although it is under some apprehension, that as the philosophers have ruined the trade in London, and driven it to Liverpool, the incendiaries may send the houses of legislature in a similar direction.

And why not? What claim has London, at the extremity of the island, to be the exclusive seat of legislation? It may be convenient for certain official people—for lawyers and linen-drapers, who are senators—for men who shelter themselves in the impenetrable recesses of the metropolis—to have the houses of parliament within a few miles of the French coast; but these are not sufficient reasons for dragging nine-tenths of the lords and representatives in parliament so far from their homes. Now that St. Stephen's is burnt, and the tapestry of Queen Elizabeth consumed, and all that was worth recollecting consigned to the flames, we see no reason why a better situation should not be selected, and the future parliaments of the united kingdom removed beyond the obnoxious influence of the mobs of London.

[From the London Sun.]

The total destruction of both Houses of Parliament by fire last night, will mark the commencement of a new era in the history of England. The future historian, when he comes to this resting place, will suspend his narration to dwell with melancholy pleasure on the glories of which these now smoking ruins were a witness—to recall the hallowed recollections of the triumphs of freedom obtained within those walls, and perhaps to date from the downfal of this venerable pile, changes the most momentous which have stampt their impress on the character of a great people. We saw the fire from every point to which an approach to it could be made, and never before did we behold a spectacle so awfully grand—so sublimely terrific. On Westminster Bridge, and more than a mile beyond it, whither the wind blew for about two hours after the breaking out of the flames, it literally rained fire. The crowds of people who flocked from all directions were immense, and but one feeling of sorrow seemed to pervade the people—all were united in a wish to preserve these monuments of the freedom of Britain—these theatres upon which were acted whatever is greatest, noblest, and most glorious in her past records. Much was done; and to the cheerful and timely exertions of such persons, the country is indebted for the preservation of Westminster Hall and the adjoining Law Courts.

It is impossible to contemplate these splendid ruins without feeling that another link which connected the past with the present is broken. Here, within these walls, the most memorable of freedom's battles were fought—here the great charter of English liberty was first unfolded for the protection of the people—and here an humble member of the House of Commons—Hampden—dared to brave the power of a royal despot. Within the now bare, and roofless walls of St. Stephen's Chapel, did Wm. Rufus with the nobles of his court, prostrate himself in prayer, and Edward III. give to heaven those hours which were not devoted to the happiness of his subjects. The House of Lords too—the first Legislative chamber in the world—was not without a host of recollections which rendered it an object of venerable respect in the eyes of the country. Here stood Elizabeth, in all the pride of regal triumph, announcing the destruction of the Spanish Armada—whose foundering fleet form the never-to-be-forgotten needle-work decoration of the lofty walls;—here William III. gave the Bill of Rights to Englishmen; and here the final words were spoken which gave toleration to the Dissenter, emancipation to the Catholic, and freedom to the slave.

The national loss, from the destruction of these edifices, sacred to liberty and the past, cannot be estimated. The books alone destroyed were worth several thousand pounds, independent of hundreds of most valuable records, of which it may take half a century to discover the full extent. The loss, considered as an ordinary business affair, is estimated at half a million sterling.

ANECDOTES OF COLERIDGE.

'Coleridge assured me that his marriage was not his own deliberate act; but was in a manner forced upon his sense of honor, by the scrupulous Southey, who insisted that he had gone too far in his attentions to Miss F. for any honorable retreat. On the other hand, a neutral spectator of the parties protested to me, that, if ever in his life he had seen a man under deep fascination, and what he would have called desperately in love, Coleridge, in relation to Miss F. was that man. Be that as it might, circumstances occurred soon after the marriage, which placed all the parties in a trying situation for their candor and good temper. I had a full outline of the situation, from two of those who were chiefly interested, and a partial one from a third; nor can it be denied that all the parties offended, in point of prudence. A young lady became a neighbor, and a daily companion of Coleridge's walks, whom I will not describe more particularly, than by saying that, intellectually, she was very much superior to Mrs. Coleridge. That superiority alone, when made conspicuous by its effect in winning Coleridge's regard and society, could not but be deeply mortifying to a young wife. However, it was moderated to her feelings by two considerations. 1st. That the young lady was much too kind hearted to have designed any annoyance in this triumph, or to express any exultation. 2d. That no shadow of suspicion settled upon the moral conduct or motives of either party; the young lady was always attended by her brother; she had no personal charms; and it was manifest that mere intellectual sympathies, in reference to literature and natural scenery, had associated them in their daily walks. Still it is a bitter trial to a young married woman, to sustain any sort of competition with a female of her own age, for any part of her husband's regard, or any share of his company.

Mrs. Coleridge, not having the same relish for long walks or rural scenery, and their residences being, at this time, in a very sequestered village, was condemned to a daily renewal of this trial. Accidents of another kind embittered it still further: often it would happen that the walking party returned drenched with rain; in which case the young lady, with a laughing gaiety, and evidently unconscious of any liberty that she was taking, or any wound that she was inflicting, would run up to Mrs. Coleridge's wardrobe, array herself, without leave asked, in Mrs. Coleridge's dresses, and make herself merry with her own unceremoniousness and Mrs. Coleridge's gravity. In all this, she took no liberty that she would not most readily have granted in return; she confided too unthinkingly in what she regarded as the natural privileges of friendship; and as little thought that she had been receiving or exacting a favor, as, under an exchange of their relative positions, she would have claimed to have conferred one. But Mrs. Coleridge viewed her freedoms with a far different eye; she felt herself no longer the entire mistress of her own house; she held a divided empire: and it barbed the arrow to her womanly feelings, that Coleridge treated any sallies of resentment, which might sometimes escape her, as narrow-mindedness; whilst, on the other hand, her own female servant, and others in the same rank of life, spoke in terms which alternately implied pity for her as an injured woman, or sneered at her as a very tame one.

The reader will easily apprehend the situation, and the unfortunate results which it boded to the harmony of a young married couple, without further illustration. Whether Coleridge would not, under any circumstances, have become indifferent to a wife not eminently capable of enlightening sympathy with his own ruling pursuits, I shall not undertake to guess. But doubtless this consummation must have been hastened by a situation which exposed Mrs. Coleridge to an invidious comparison with a more intellectual person; as, on the other hand, it was most unfortunate for Coleridge himself to be continually compared with one so ideally correct and regular in his business habits as Mr. Southey. Thus was their domestic peace prematurely soured; embarrassments of a pecuniary nature would be likely to demand continual sacrifices; no depth of affection existing, these would create disgust or dissention; and at length each would believe that their union had originated in circumstances overruling their own deliberate choice.

FACTS IN PHYSICS.

Gold beaters by hammering, reduce gold to leaves so thin that 282,000 must be laid on each other to produce the thickness of an inch. They are so thin, that, if formed into a book, 1500 would occupy the space of a single leaf of common paper.

A grain of blue vitriol, or carmine, will tinge a gallon of water, so that in every drop the color may be perceived; and a grain of musk will scent a room for twenty years.

A stone, which on land requires the strength of two men to lift, may be lifted in the water by one man.

A ship draws less water by one thirty-fifth in the heavy salt water than in the water of a river, and a man may support himself more easily in the sea than in a river.

An immense weight may be raised a short distance by first tightening a dry rope between it and a support, and then wetting the rope. The moisture imbibed into the rope by capillary attraction causes it to become shorter.

A rod of iron which, when cold, will pass through a certain opening, when heated expands, and becomes too thick to pass. Thus the tire or rim of a coach wheel when heated goes on loosely, and when cooled it binds the wheel more tightly.

One pint of water converted into steam fills a space of nearly 2000 pints, and raises the piston of a steam engine with a force of many thousand pounds. It may afterwards be condensed and reappear as a pint of water.

Amalgamation.—We extracted from the London papers lately, a story of a lady in France having given birth to a black and a white child, twins; a singular event of the same complexion happened on Tuesday last, in our own immediate neighborhood. On that day, in a house in the wood near Dalskaith, a young woman was delivered of male twins, one of which was as white as European children commonly are at their birth, and the other of decidedly African dinginess. The white infant was still-born, and the black one lived only a few minutes. Both babes were buried in the course of the day. The girl's story, we understand, is, that she saw a black man in Dumfries market, and was so struck with his appearance, that she could not help turning back to get another peep at him. As we don't feel quite inclined to take in this account ourselves, we have the less objection to our readers doing so.—*Dumfries Times.*

MARRIAGE is to woman at once the happiest and saddest event in her life; it is the promise of future bliss, raised on the death of all present enjoyment. She quits her home—her parents—her companions—her amusements—every thing on which she has hitherto depended for comfort—for affection—for kindness—for pleasure. The parents by whose advice she has been guided—the sister to whom she has dared to impart the every embryo thought and feeling—the brother who has played with her, by turns the counsellor and the counselled—and the younger children, to whom she has hitherto been the mother and the playmate—every former tie is loosened—the spring of every action is to be changed; and yet she flies with joy in the untrodden path before her. Buoyed up by the confidence of requited love, she bids a fond and grateful adieu to the life that is past, and turns with excited hopes and joyous anticipations of the happiness to come. Then wo to the man who can blight such fair hopes—who can treacherously lure such a heart from its peaceful enjoyment, and the watchful protection of home—who can, coward-like, break the illusions which have won her, and destroy the confidence which love had inspired. Wo to him who has too early withdrawn the tender plant from the props and stays of moral discipline in which she has been nurtured, and yet make no effort to supply their places; for on him the responsibility of her errors—on him who has first taught her, by his example, to grow careless of her duty, and then expose her with a weakened spirit, and unsatisfied heart, to the wild storms and wily temptations of a sinful world.—*Dacre, a Novel.*

Dreadful Fire.—The Bengal Hurkaru contains intelligence from Hyderabad of an occurrence of a most painful nature, by which two hundred men were destroyed by fire, and many others severely burnt. This melancholy accident occurred at the nuptial procession of a son of Meer Bunde, Ullee Khan, a Hindostanee noble attached to the court of the Soubah. According to oriental custom, several hundreds of people had been employed to carry loads of fireworks with the procession, for the purpose of displaying them when near the mansion of the bride; but it so happened that on the road one of the baskets containing the works took fire, which from want of precaution on the part of the carriers, instantly communicated with the other baskets, as well as to the neighboring thatched houses, and caused so dreadful a conflagration that two hundred men (consisting of the carriers and spectators) were burnt to death, and several hundreds wounded.

Another very singular and lamentable occurrence had also taken place a few days previous in a liquor shop at Benares. A vender of liquor having mixed some stuff, which afterwards proved of a destructive quality, with a belief of causing greater intoxication, the consequence was the death of forty persons on the spot. Many others died in their own houses, and several respectable Hindoos fell victims.

Recent Fire at Gardiner.—By the kindness of our correspondent at Gardiner, we have received a number of the Intelligencer published at that place, giving particulars of the late destructive fire. The beautiful dwelling of R. H. Gardiner, Esq. which recently stood on the banks of the Kennebec, was destroyed by fire on Tuesday last. The fire was discovered about one o'clock. By the spirit and successful efforts of the citizens, however, a great portion of the valuable furniture, including all Mr. G's extensive library, was saved. Much costly furniture and clothing were nevertheless destroyed. The house was of wood, and was probably one of the largest private mansions in Maine, covering an area nearly equal to a hundred feet square, and containing at least forty handsomely furnished rooms, all of which were completely furnished, and many of them very expensively. So great was the size of the building, that three hours elapsed from the time that the fire was discovered until the walls were completely enveloped in flames.

The flue of the kitchen fire-place had been burnt out in the morning, and it is supposed that fire fell from that flue down another leading from the attic story, and then came in contact with the floor or other combustible matter. The fire was first discovered by a servant going into that part of the house a few minutes past one o'clock. We learn that Mr. Gardiner was insured at the Neptune Office, to the amount of $6000 on the house, and $2000 on the furniture.

New Method of Extinguishing Fire.—A German paper, the *Morgenblatz*, mentions a discovery, which, it says, has created (naturally enough, we think,) considerable sensation in Germany. This discovery is a simple method of extinguishing fire by means of chopped straw! The thing appears so paradoxical, that it could not have been believed had it not been for the experiments made, the principal of which are the following:—A few handsful of chopped straw were thrown into a fire-place, and the fire was extinguished. Several bundles of straw were lighted and covered with chopped straw—the bundles of straw were burnt, but the chopped straw remained uninjured. A bar of red hot iron was plunged into a heap of chopped straw; it did not take fire, but, on the contrary, the bar soon got cold. Some very dry wood was lighted, and when the fire was very ardent, the wood was covered with some chopped straw, over which was placed some gunpowder; the fire soon went out, and the powder only separated from the fire by some chopped straw, did not ignite. The Prussian government lately ordered some further experiments to be made, from which it appears that the principal cause of the phenomenon is the humidity which escapes from the chopped straw when it becomes heated!

Best Way to be Happy.—Never sit down and brood over trouble of any kind. If you are vexed with yourself or the world, this is no way to obtain satisfaction. Find yourself employment that will keep your mind active, and depend upon it this will force out unpleasant thoughts.

Who are the poor? Are they the industrious? Those who labor, provided their gains are small, have generally a feeling of independence with that, little akin to the rich man's treasures.

Who are the unhappy? Are they not those who are inactive, and sit still and tell us, if fortune had only thrown this or that chance in their way, that they should have been far happier? It seems to me there is a great defect in the conduct of the unfortunate. If we are deprived of ordinary resources, instead of looking round and substituting other things, are we not prone to sit down and mourn what we have lost? This deadens the energies, kills the activity of our natures, and makes us useless, when we should be working bees.

Besides this, indolence sets fancy at work, and we imagine ourselves to be in a condition that we are unfit to work. We get the habit of observing the change of the wind, we feel our pulses, look at our tongues, and in a short time become regular dyspeptics. Industry then preserves health as well as happiness.

The case of Mitchell is certainly one of the most wonderful of any in the annals of crime. A boy of 11 years of age, coolly, and with deliberate purpose, tying another of eight years to two trees by his wrists, after having stripped him stark naked, lacerating his body from head to foot with the most cruel flagellations, attempting to drown him by thrusting him three several times into a pond, and worse than all, most inhumanly maiming him in a manner at the very thought of which nature revolts, and to detail which the heart fails, and the pen almost refuses to do its office—assuredly may be deemed a phenomenon among criminals. The jury were detained but twenty minutes, and returned a verdict of Guilty. The prisoner was defended by John Neal, Esq. and the prosecution conducted by the Attorney General. Judge Emery's charge was very impressive, and indeed, from the emotion he felt, was quite touching to the feelings of the large audience that filled the court house.—*Portland Advertiser.*

The boy mentioned above, has been sentenced to hard labor in the State Prison for nine years. His age is supposed to have been between eleven and twelve years.

MORAL.

AFFLICTIONS.

That eminently pious man, the Rev. John Dodd, who died in Northamptonshire, in 1645, at the advanced age of ninety-six, used to say to his sick friends, 'Afflictions are God's potions, which we may sweeten by faith and fervent prayer; but we for the most part, make them bitter, putting into God's cup the evil ingredient of our impatience and unbelief.' 'In all cases of suffering, the people of God should consider—1. God wills them and sends them; now the will of God is perfectly righteous, and what he does is so well done, that it could not be better done. 2. There is need of them, or we should not have them. 3. Their number, measure, and continuance, God determines; and comparatively speaking, they are but for a moment. 4. The Lord will be sure to support us under them. 5. They are not too many, too heavy, or too long, as Satan would have them; nor too few, too short, or too light, as our corrupt nature would have them. 6. Their end is a weight of glory, and the crown that attends them is everlasting.'

Frugality may be termed the daughter of prudence, the sister of temperance, and the parent of liberty. He that is extravagant will quickly become poor, and poverty will enforce dependence and invite corruption. It will almost produce a passive compliance with the wickedness of others, and there are a few who do not learn by degrees to practise those crimes which they cease to censure.

Filial Duty.—There is no virtue that adds so noble a charm to the finest traits of beauty, as that which exerts itself in watching over the tranquillity of an aged parent. There are no tears that give so noble a lustre to the cheek of innocence, as the tears of filial sorrow.

He who has professed to the world a connection with 'the true vine,' should remember that the world will expect *good fruit.*

In whatever else we may be rich, all are poor, and equally poor, in time; nothing but the present moment is our own; and even that is a gift.

'This life is a middle state, we must soon go higher or lower, where we must spend upon the treasure we here lay up, whether of wrath or of glory.'—*Mason.*

No man should be prodigal of time till he can either ensure the future, or recall the past.

No man will reach heaven who aims short of it.

A quiet conscience makes a soft pillow.

There is no cup of affliction too bitter for communion with God to sweeten.

A word fitly spoken, is like citrons of gold in baskets of silver.

ANTI-SLAVERY PUBLICATIONS.

THE NEW-ENGLAND ANTI-SLAVERY SOCIETY have for sale at their office, No. 46, Washington-street—

Rev. A. A. Phelps's Lectures on Slavery and its Remedy.

Letters of H. B. Stanton and Rev. Dr. S. H. Cox, with Speech of J. A. Thome of Kentucky.

Rev. C. P. Grosvenor's Address before the Anti-Slavery Society of Salem and Vicinity.

Child's Speech, the Despotism of Freedom.

Mrs. Child's Appeal in favor of that class of Americans called Africans.

Second Annual Report of the N. E. A. S. Society.

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Memoir and Poems of Phillis Wheatley.

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Complete setts of the Abolitionist unbound.

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British Opinions of the American Colonization Society.

Garrison's Address before the African Abolition Freehold Society of Boston.

Anti-Slavery Hymns.

Analysis of the Report of a Committee of the House of Commons, on the extinction of Slavery, with notes by the Editor. London. pp. 213, price 75 cts.

Rankin's Letters on Slavery.

Proceedings of New-England Anti-Slavery Convention, held in May last, in Boston.

Hon. J. G. Birney's Letter on Slavery.

Address to the People of the U. States.

'*The Maryland Scheme Examined—by a Friend of Liberty.*'

All orders promptly attended to by

B. C. BACON, *Agent.*

Boston, August 30, 1834.

SIROP LES HERBE

THIS 'Syrop' is offered as a Sovereign Remedy for Colds, Coughs, Asthma, Spitting of Blood—all diseases of the breast and lungs, and indeed every thing leading to Consumption. It is equally effectual in removing Scrofula, King's Evil, Tetter, and all those affections that originate in the impurity of the blood. To those who may be afflicted with any of these troublesome affections, a trial is only necessary to convince even the most incredulous of the efficacy of its powers—and it may be taken in the most delicate state of health, being purely a combination of Herbs, Roots, Plants, &c. &c. The proprietor of this 'Syrop' does not recommend it in the general style, by saying it has made a Thousand Cures, or that she can produce Hundreds of Certificates; but she can only say from experience, (the only sure test,) that it will effectually relieve and remove those complaints she has named above. The proprietor of the 'Syrop,' however, will subjoin the following certificates from persons who have been relieved by it, and in the manner they have stated, *and who have not had any return of their symptoms up to this time.* She could furnish many more to show the efficacy of the 'Syrop,' but she thinks that these will have the effect of inducing those who may be laboring under any of the complaints she has mentioned to try it, which is all she asks; being fully satisfied that whenever it has a trial, its virtues will be acknowledged and its credit established.

E. MOORE, *Philadelphia.*

The 'Syrop' can be had by addressing letters (post paid) to the Proprietor, No. 13, Spruce street, two doors below Second, north side—or to her Agents, Budd, West & Co. No. 249, Market st., Harlan & Siddall, N. W. corner of Fifth and Minor streets—or Lydia White, at the Free Labor Store, No. 42, North 4th street, four doors below Arch, West Side.

Philadelphia, January 1, 1834.

MRS. MOORE,—I make the following statement from a hope of being serviceable to those of my fellow creatures who may be affected as I have been. It is now more than five years since I was first attacked with scrofula. Nearly five years of the time I had the advice and attendance of some of the most skilful physicians of this city. Their skill availed nothing: on the contrary, the disease gained ground daily, and, at the time I commenced taking your Syrop Les Herbe, I was a distressing object to look at, and the pain I suffered was almost beyond endurance. It is now about six weeks since I first began to take your syrop, and have had about five bottles, and all pain has ceased and every vestige of the disease has disappeared. Any person who wishes to be satisfied of the truth of this statement, have only to call at my house, and see me, when they will be satisfied with my present appearance, and I can easily satisfy them as to what my appearance *was* but a short time ago.

MRS. STAKELY, *Opposite* 19 *Cat's Alley. Philadelphia, January* 24, 1833.

SCHOOL.

THE subscriber takes this method to announce to the readers of the Liberator in Philadelphia, that she has opened a School at No. 29, North Fifth street, near Arch, where she will receive young females without regard to their complexion, for instruction in all the useful branches of an English education.

Having devoted herself for several years past to the employment of disciplining and instructing the youthful mind, she trusts she will be able to give satisfaction to those who may place their children under her care. The formation of an amiable and dignified moral character, will constitute a prominent branch of instruction in this School, and no pains will be spared in the preparation of her pupils to fill with propriety the high destiny of rational, intelligent, and accountable beings.

REBECCA BUFFUM, Jr.

Philadelphia, 10th mo. 27, 1834.

BOARDING HOUSE, No. 163, *Pine Street, three doors above Sixth Street, Philadelphia.*

JAMES GIBBON begs leave to inform his friends and the public, that he has fitted up his residence for the accommodation of genteel people of color who may visit the city. J. Gibbon pledges himself that every attention will be rendered to the comfort of such visitors as may favor his house with their patronage.

August 16. 6m.

PRUDENCE CRANDALL'S TRIAL.

JUST PUBLISHED, Report of the Arguments of Counsel, in the case of Prudence Crandall, Plaintiff in error, *vs.* State of Connecticut, before the Supreme Court of Errors, at their session at Brooklyn, July term, 1834. By a member of the Bar. For sale at the Anti-Slavery Rooms, No. 46, Washington-street. Price 16 cts. single—$1.20 per. dozen, $10,00 per hundred.

Nov. 1,—tf.

ADDRESS TO THE PEOPLE OF the United States, by a Committee of the New-England Anti-Slavery Convention, held in Boston on the 27th, 28th, and 29th of May. $4,00 per hundred—50 cents per dozen. For sale by B. C. Bacon, 46, Washington-street. Nov. 1,—tf.

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